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ANGLO-JEWISH CALENDAR
FOR EVERY DAY
IN THE GOSPELS

MATTHEW POWER, S.J.

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ANGLO-JEWISH CALENDAR

FOR

EVERY DAY IN THE GOSPELS

ANGLO-JEWISH CALENDAR

FOR

EVERY DAY IN THE GOSPELS

BEING AN INTRODUCTION

TO

The Chief Dates in the Life of Christ

(AN ESSAY TOWARDS A FINAL DETERMINATION OF THE GOSPEL
CHRONOLOGY)

BY

MATTHEW POWER, S.J., B.A.

δι φιλόπονος εἰσίτω

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REMARKS ON THE SUBJOINED CALENDAR.

Eo denique adducta res est ut is qui inscitiam suam ingenue fassus fuerit, prudentiorem exitum quærat, quam si certi aliquid et explorati tenere se posse confidat.

PETAVIUS.

I.—RELATION OF THE CALENDAR TO THE MAIN WORK.

SOME of the following remarks may be thought to be in painful contrast with the scholarly utterance above quoted. The writer can only plead with Newman :—

“ If at times his tone appears positive or peremptory, he hopes this will be imputed to the scientific character of the work ”.¹

The subjoined Calendar has grown out of the main study mentioned in the title-page. Indeed, the Calendar was not constructed until *The Chief Dates in the Life of Christ* had taken substantial shape. The adequate explanation and justification

¹ *Development of Christ. Doct.* Advertisement to 1st ed.

of the long tables hereinafter submitted to Biblical scholars must be sought in this contribution towards a final determination of the Gospel chronology.

The whole study is based on the Jewish Calendar, astronomical research, and Christian tradition.

The investigation of the Jewish Calendar and its lunar character, with special reference to the Moons of Nisan, will occupy Part I. of the above-named work.

Part II. will be taken up with an independent examination of the evidence afforded by early writers as to the main dates in the Life of our Lord. This task will involve an inquiry into the whole question of the "Dionysian" chronology, or our present Christian era.¹

In Part III. the conclusions established will be tested by systematic application to the Synoptic narratives,² and most especially to the Fourth Gospel. In the course of this process many suggestions will be made towards the formation of a new harmony of the Gospels.³

¹ The *Speaker's Commentary* is far from being alone in its misunderstanding of the fundamental principle of the Dionysian era. The *Encyclop. Biblica* is no better informed, art. "Chronology". Perhaps it is not too much to say that Mr. Blaikie, in his *Star Maps for 1900*, is the only English scientific writer living who shows a thorough grasp of the Dionysian system as well as of the Gregorian-Clavian reform. The works of Dionysius Exiguus are given in Migne, *P. L.*, vol. 67.

² The idea now gaining ground among commentators, that S. Luke makes occult references to our Lord's various visits to Jerusalem, and is therefore to be studied in close connection with S. John, will be fully developed in Pt. III.

³ For example. Just as a long Peræan mission circuit must be inserted, without a word of warning from S. John, between x. 21,

II.—AUTHORITIES, JEWISH AND CHRISTIAN, FOR THE CALENDAR.

IN basis and structure the accompanying Calendar is essentially Jewish, and derived mainly from Jewish sources, including the Mishnah or "Second Law," and Rabbi Maimonides. As is well known to students, the Bible is of little help in this connection.

Much assistance has been derived from the *Kal. für Israelit.*, edited by Viennese Jews, and the *Deutsch-Israelit. Volks-Kal. u. Jahrb.*, edited by the Jew Ruhemann, with the assistance of many compatriots, also from Lindo, Valentine, Bendavid, Lewisohn, Grätz, Henry, Jost, Schwarz, Jacobs, Harris, Myers, Daniel Chwolson,¹ Dr. Friedländer and Poznański; all Jews. Full references will be given in the main work, but the agreeable duty must not be deferred of making

and x. 22, so it will be shown that the Galilean circuits are best introduced in the midst of John v., before the writer begins to take a wide survey of the situation, and to reflect like a philosophical historian, on the ætiology of the Jewish persecution, John v. 16 sqq. The long discourse that follows with such marked reference to the dead, notably to the Baptist, strikes so mournful a note, that it may well have been spoken at the grave of the Baptist, and not in Jerusalem. Thus the closing portion of John v. becomes naturally linked to the opening words of chap. vi., which distinctly relate to events in Galilee. The *μετὰ ταῦτα* of vi. 1 is never used by S. John to connote a long interval. This theory will perhaps help to solve the grave difficulties experienced by Tatian (*Diatessaron*), Bacon (*Amer. Jour. Theol.*, Oct., 1900) and Turner (*Jour. Theol. Stud.*, Oct., 1901) in connection with this part of the Gospel chronology.

¹ This learned Lithuanian and contributor to the *Mém. de l'Acad. Impér.* (St. Petersburg) has recently seceded from the Jewish communion.

grateful acknowledgment to Jewish friends, especially to the Rev. Rabbi Joseph Fürst of the Edinburgh Synagogue, whose learning has done much to cover the shortcomings of the author. It should, however, be distinctly understood that the author alone is responsible for every opinion expressed, every line of reasoning pursued, and every conclusion formulated.

A long and rigorous search among Christian authorities has led to the conclusion that the best informed writers on the Jewish Calendar are not to be found in the literature of the present day.¹ Considering that the Calendar is an essential part of the Jewish religion,² and as fixed

¹ "The author of this work has sought help more from the moderns than the ancients" (Bruce, *Parab. Teaching*, Pref.). Finally the "ancients" were dismissed the service of the late Professor Bruce, and some "moderns" installed, with a result that can be studied in a painful art. in the *Encyc. Bib.*

² "Ihr Kalender war ein Theil ihrer Religion."—Wurm, see *infra*. It is difficult to attach any significance to the contention of writers like Poznański and Burnaby, who hold that the Calendar was not fixed in the time of Christ. No one has yet succeeded in showing what an "unfixed" lunar Calendar would be like, or how it would work in practice. Correct or incorrect, every lunar Calendar known to history is fixed. The Babylonian system of months was fully acclimatised in the Holy Land. If the Jews derived any scientific information at all from their great teachers of science, they must have appreciated the necessity of giving to some months 29 days, and to others 30. (See Etheridge, *Jerusalem and Tiberias*, p. 271.) The interval between the central feast and Pentecost was as rigidly determined by the Bible as the series of days between Sabbath and Sabbath, and not more fixed than the space between the all-controlling Passover and Tabernacles, or Dedication. The time-position of feasts in the sacred year was no more *ad libitum* than any ceremonial practice attached to a particular feast. A fixed Calendar was indispensable to a nation, each of whose great feasts is at once an integral part of its religion, and professes to be a direct numerical deduction from the sovereign New Moon.

as any part of the ceremonial law, the decadence in the study of this branch of chronology is matter for surprise and regret. Much against his own preconceptions, the author has found that scholars as ancient as Petavius and Hardouin were far better acquainted than their modern representatives with the labyrinthine complications of the lunar or quasi-lunar Calendar of the Jews. In 1815 Wurm, working on the lines of Petavius, published his researches on the New Moons determining the Passover, but through an unfortunate obscurity in the headings of some columns in his tables, his three most distinguished followers, Anger, Wieseler and Caspari, arrived at divergent interpretations of figures which are mathematically exact. Since then the movement has been, if anything, retrograde. Ewald, Basnage, Schürer, Strauss, Renan, Milman, Stanley, Cornill, Farrar, Sayce, Ottley, Bäck and Wellhausen throw no new light on the intricacies of the Jewish Calendar. Even critics of the rank of H. J. Holtzmann, O. Holtzmann, Lipsius, Schmiedel and Baron v. Soden are not more helpful.¹

By dint of profound research in Jewish antiquity, and protracted reasoning, perhaps without a parallel in chronological lore, Petavius came to the conclusion, enforced by the subjoined Calendar, that Christ died in A.D. 31. On the side of the

¹ "The Calendar of the Synagogue" is a disappointing section in Dr. Margoliouth's *Lines of Defence*, etc.

same year may be quoted Epiphanius,¹ Hippolytus, Eusebius, Cyprian, Augustine and Peter Chrysologus; also Philastrius, Gaudentius and Hilarion, and, in more modern times, the astronomer Kepler,² who is very decided, Bucherius, Hardouin, Helvicus, Tournemine, the Benedictines of S. Maur, Vogel, Hug, Voss, Leuera, Paulus, Decker, Anger, Lange, Hales, Linbrun and Mann. Unhappily, through ignorance of the twenty-nine intercalated days of the Vendar of A.D. 31,³ Petavius failed to determine on what day of the Julian month the Crucifixion took place.

This want was supplied by Joh. Fried. Wurm,⁴ of Stuttgart, the eminent mathematician and astronomer mentioned above.

Rightly dismissing from consideration the Full Moons, which have nothing to do with Jewish feasts,⁵ Wurm determined with signal success the time of the New Moons regulating the Passover of every Nisan which could possibly be the Nisan in which Christ suffered. The results obtained were embodied in two masterly essays, entitled, *Astro-*

¹ So Turner positively. *Jour. Theol. Stud.*, Oct., 1901.

² *De Vero Anno*, etc., 1614.

³ It was a *Schaltjahr*, or leap year, with thirteen months. Its striking parallelism with A.D. 1842-3, as given in Jewish almanacs, will be noticed *infra*. What is perhaps the true derivation of "leap" year, from the "leaping" of the Dominical Letter (see Prayer Book of 1604), is given by Blaikie, *Star Maps*.

⁴ Wurm's tables have been continued well into the Christian era by Prof. Beebe of Yale.

⁵ One of Lewin's cardinal errors in *Fasti Sacri*. It has been strangely overlooked by Dr. Ramsay, of Aberdeen, but severely commented on by Professor Bacon of Yale. See *infra*.

*nomische Beyträge zur genäherten Bestimmung des Geburts-u.-Todesjahres Jesu.*¹

Through the favour of Professor Copeland, F.R.S., Astronomer Royal of Scotland, and with the co-operation of Dr. Halm, Assistant Astronomer, Royal Observatory, Edinburgh, the writer has been enabled to consult this very rare work,² which, to the detriment of the study of the Gospel chronology, has never been translated, and has, on the whole, escaped the attention of both German and English critics of the present day.³ Worse than this, it has been presented in many textbooks in a second-hand and mutilated form. Thus, some writers, professing to follow Wurm, quote him in support of the view that the Jewish Passover falls on Nisan 14th.⁴ The truth is that Wurm does not condescend to discuss the question. It is

¹ To be found in vol. ii. of Ernst Gottlieb Bengel's *Archiv für die Theologie u. ihre neueste Lit.*

² Only three copies exist in Great Britain, one at the British Museum, one at the Bodleian, and one formerly in the Library of Haigh Hall, Wigan, but since transferred by the Earl of Crawford and Balcarres with the Crawford Library, to the Royal Observatory, Edinburgh. This copy is bound up in *Pamphlets*, vol. 191.

³ Even v. Soden of Berlin, in the *Encyc. Bib.*, shows no knowledge of the work, and calls the author "Wurms". Vigouroux, *Dict. de la Bib.*, does not mention him in the bibliography attached to art. "Chron.". Hastings' *Dict. Bib.* also fails to do him justice.

⁴ This opinion of Lewin, *op. cit.*, vitiates the whole of his reasoning. He is followed by Woolhouse, of *Nautical Almanac* fame, in the *Encyc. Brit.*, art. "Calendar," and by many others. Turner, in Hastings' *Dict. Bib.*, gives Nisan 15th correctly, but his choice of A.D. 29 for the year of the Crucifixion is mathematically incompatible with the fact that Christ died on a Friday. The same is true of O. Holtzmann, *N. T. Zeitgesch.* Both these eminent writers have failed to acquaint themselves with the tables of Wurm.

the changeless tradition of the Jewish race, and an absolutely certain fact, that the Passover proper covers or *is* Nisan 15th, though it begins on the evening that closes Nisan 14th. In holding that "the Passover proper was on Nisan 14th"¹ Lewin, once accounted the greatest of English chronologists, has against him the Bible, the Talmud, Philo, Josephus, Maimonides and all Jews, the great bulk of the Greek Church, all the Latins, also Petavius, a Lapide, Maldonatus, Bucherius, Clavius, Calmet, Riccioli, Patrizi, Bergier, Lanigan, Anger, Meyer, Wieseler, Caspari, Döllinger, Renan, Corluy, Riess, Holtzmann, Bishop Hefele, Bishop Westcott, and the Tübingen School. The unhesitating statement of S. Thomas Aquinas on the point may be said to sum up the opinion of the great majority of Christendom, past and present.²

Like Bede³ and many ancient writers, Wurm also lays stress on the day of the week on which Christ died. All four Gospels are as positive that this was a Friday,⁴ as that the day on which He rose from the dead was a Sunday.

This datum taken jointly with the lunar prin-

¹ *Fasti Sacri*, p. xxxvi.

² *Sum. Theol.*, P. III., q. 46, art. 9. Many entries in the above list, especially the Bible, will be justified in Pt. I. No one has treated the subject more ably than S. Bede. Wilkins, *Conc. Mag. Brit.*, tom. i., pp. 76 sq.

³ *De Rat. Temp.* Bishop Westcott, whose loss is so sorely felt by all students of the Bible, dissents, and, for reasons which it is impossible to fathom, leans to Thursday as the day of Crucifixion. *Intr. Stud. Gosp.*, p. 320, 2nd ed. See *infra*.

⁴ See *infra*.

ciples and popular practice expounded by Wurm leads to one and only one conclusion—that our Lord suffered in A.D. 31, on Friday, 27th April, Nisan 15th in the Legal, Nisan 14th in the Popular Reckoning.¹

It is noteworthy that this is the second oldest post-apostolic chronology for the date of the Crucifixion. The oldest of all gives A.D. 28.² If Friday be the day, then either A.D. 28 or A.D. 31 must be the year of the Death of our Lord. The former hypothesis cannot be entertained, because, as will be shown in the proper place, A.D. 28 for the Crucifixion is an integral part of the now discarded myth of the “One Year’s Ministry”.³

Wurm himself, it must be confessed, while leaning to A.D. 31, does not write emphatically in its favour. The reason for his hesitation is of almost

¹ See *infra* and subjoined Calendar. Friday, 27th April, 1900, was the 1869th anniversary of the Crucifixion, neglecting the difference between Old and New Style.

² Lipsius, *Apok. Apostelgesch.*, vol. ii., p. 27, is here in error. He gives the oldest chronology as A.D. 29 and the second oldest as A.D. 32. It need hardly be said that the early authorities on whom he bases his opinion do not deal with *anni Domini*, but only with the years of Tiberius. Cf. Luke iii. 1, and Euseb., *Chron. Can. Libri II.*, Interpr. S. Hieron., p. 158. Ed. Scaliger, 1616. The old pitfall of confusion between the cardinal and ordinal numbers of the reign of Tiberius lies ever open. The “joint” reign of Augustus and Tiberius is a modern complication popularised by Wieseler, and forced on a simple problem that gave no trouble to the ancients. So v. Soden, *Encyc. Bib.*, art. “Chron.”. See Pt. II. for full discussion.

³ The view of Clem. Alex., Origen, Tertullian and Lactantius, ingeniously advocated by Browne, *Ordo Sæc.*, and very feebly by v. Soden, art. See Pt. II. Hort discusses the theory in *N. T. in Greek.—Notes on Select Read.*, pp. 77 sqq.

pathetic interest. He would certainly have reached the same conclusion as Petavius, but for a mere slip of the pen, first detected by Anger.¹ Wurm is demonstrably wrong, not in any figure, but in a day of the week.

Abundant means of verifying the results obtained by the laborious genius of Wurm are to be found in other scientific writers. The Dutch astronomer, Professor Oudemans, of Utrecht,² has gone carefully over the same ground and endorsed all the figures of the German. The same verdict is obtainable from the vast compilation of the Austrian, v. Oppolzer,³ or from the tables of Grattan Guinness,⁴ or from Augustus de Morgan.⁵

The present writer is indebted for confirmation of a special date in A.D. 29 to Sir Robert S. Ball, F.R.S., Lowndean Professor of Astronomy in the University of Cambridge; also for much

¹ In his *De Temp. in Act. App. Rat.*, a profound study in chronology, published in 1833 and still unrivalled in its line. It is hardly ever quoted now. About six copies are to be found in Great Britain. The one in the University Library, Edinburgh, was placed at the disposal of the author. For this favour and also for the unvarying courtesy of the Keeper and librarians of the Advocates' Library, Edinburgh, he is deeply indebted.

² *Rev. de Théol.* (Strassburg), 1863. The series, which is incomplete in the Brit. Mus., may be found in the Bib. Nat., Paris.

³ *Syzygien-Tafeln*, Leipzig, 1881. It should be remembered, in view of apparent discrepancies, that v. Oppolzer gives the *Weltzeit* or Greenwich mean time, and Wurm the Jerusalem civil time. The *Canon der Finsternisse* by the Austrian astronomer will be used in Pt. II. to determine the one lunar eclipse mentioned by Josephus as occurring near the death of Herod the Great, and therefore near the Birth of Christ.

⁴ *Creation centred in Christ.*

⁵ In his famous *Book of Almanacs*, now rare.

assistance in calculations which he could not himself have attempted to the Rev. Walter Sidgreaves, S.J., Director of the Observatory, Stonyhurst College.

Throughout the appended Calendar Wurm's calculations are at once adhered to and largely expanded. In the main work the necessary correction in Wurm's tables will be made,¹ and the headlines so altered as to preclude the possibility of misunderstanding.²

III.—MONTHS OF THE JEWISH SACRED CALENDAR.

It will be useful to give here the twelve sacred months of the Jewish Calendar,³ with the preliminary caution that their names, all of which are derived from the Babylonian Calendar,⁴ vary very much in Jewish authors. The same is true even of the spelling of the same name.⁵

¹ Pt. I.

² See *supra*.

³ Cf. Whitaker's *Almanack*; *Aids to Stud. Holy Bible*; Jacobs, *Jewish Year Book*.

⁴ Pt. I.

⁵ English Jews spell *Nisan* in three different ways. Jacobs writes *Nissan*. This is a liberty with a purely Babylonian word, which means *beginning*.

Jewish Sacred Months.	English Civil Months.	Jewish Feasts in the Gospels. ¹
1. Nisan 30 days.	Mar.—Apr.	15th day. Passover.
2. Iyar 29 ,,	Apr.—May.	
3. Sivan 30 ,,	May—June.	6th day. Pentecost. ²
4. Tamuz 29 ,,	June—July.	
5. Ab 30 ,,	July—Aug.	
6. Elul 29 ,,	Aug.—Sept.	
7. Tishri 30 ,,	Sept.—Oct.	15th day. Tabernacles.
8. Hesvan 29 ,, <i>(sometimes 30 days).</i>	Oct.—Nov.	
9. Chisleu 30 ,,	Nov.—Dec.	25th day. Dedication.
10. Tebeth 29 ,,	Dec.—Jan.	
11. Sebat 30 ,,	Jan.—Feb.	
12. Adar 29 ,, <i>(In leap years 30 days).³</i>	Feb.—Mar.	
[13. Veadar, Intercalary, 29 days.] ⁴		

The entry in the first column after the eighth month will be almost as perplexing to the Jewish as to the Christian reader. It is, on the face of it, a departure from the principle adopted in all calendars professing to be lunar, that two consecutive months should not be allowed to have the same number of days. Very few Jewish books state the fact that Hesvan is, at times, given full 30 days. The Anglo-Spanish Jew, Lindo, says in a footnote that this arrangement is "sometimes" made,⁵ but no explanation is added of the trespass of Hesvan

¹ See subjoined Calendar.

² See *ibid.* for A.D. 29.

³ This rule is always kept; otherwise there would be two consecutive months of 29 days each.

⁴ Fully treated in Pt. I. See Walch and Michaelis, *Calendarium Palestin.*

⁵ *Jewish Calendar for Sixty-four Years.* This work brings the Calendar down to the present year, 1902.

on the privilege of the months of odd numbers. On no principle known to the makers of lunar calendars can this addition of one day be justified. More than this, it is safe to say that no Jewish work will be found to supplement materially the scanty information furnished by Lindo. If the award of 30 days to Hesvan be not part of the "secret" of the Jewish Calendar, it is difficult to account for such uniformity of reticence.

It will be seen in the sequel that the disinclination of the Jews to expose the full working of the Rule *Badhu* is at the root of the mysterious 30th day of Hesvan.¹

IV.—THE SCIENTIFIC ELEMENT IN THE JEWISH CALENDAR.

FROM what has been said of the New Moons determined by Wurm's calculations, it may be gathered that the scientific element enters largely into a Calendar that has been variously described as "lunar," "quasi-lunar," or "solar-lunar".²

Some illustrations of the purely scientific method which will be seen to prevail in the accompanying Calendar may now be given. It should be noted that the Visible New Moon, not the True or Astronomical New Moon, is the determinant of

¹ See *infra*.

² Pt. I. The *Encyc. Brit.* employs the strange compound "luni-solar".

Jewish feasts. This is a conclusion that was once disputed, but the study of the Talmudic treatise, *Rosh-hash.*, and the researches of Petavius, Har-douin, Bartolocci, Wurm, Anger and Burnaby,¹ leave no room for doubt.

The First Passover in the Public Life of Christ
(John ii. 23).

True New Moon, Sat., 2nd Apr., A.D. 29, 7.42 P.M.
This Moon visible, Mon., 4th Apr.
. . Nisan 1st, N. M. Day, begins same evening.
. . Nisan 1st covers or *is* Tu., 5th Apr.
. . Nisan 15th, Passover, is Tu., 19th Apr., A.D. 29.

The First Pentecost in the Public Life (John v. 1).²

True N. M., Wed., 1st June, A.D. 29, after mid-night of 31st May.

This Moon visible, Th., 2nd June, evening.
. . Sivan 1st, N. M. Day, begins same evening.
. . Sivan 1st covers or *is* Fri., 3rd June.
. . Sivan 6th, Pentecost, is Wed., 8th June, A.D. 29.

The Second Passover in the Public Life (John vi. 4).

True N. M., Wed., 22nd Mar., A.D. 30, 8.8 P.M.
This Moon visible, Fri., 24th Mar.
. . Nisan 1st, N. M. Day, begins same evening.
. . Nisan 1st covers or *is* Sat., 25th Mar.
. . Nisan 15th, Passover, is Sat., 8th Apr., A.D. 30.

¹ *Jewish and Muham. Cal.*

² See *infra* and Pt. III.

Feast of Tabernacles (John vii. 2).

True N. M., Sat., 16th Sept., A.D. 30, early morning.

This Moon visible, Sun., 17th Sept., evening.

. . . Tishri 1st, N. M. Day, begins same evening.

. . . Tishri 1st covers or *is* Mon., 18th Sept.

. . . Tishri 15th, Tabernacles, is Mon., 2nd Oct.,
A.D. 30.

Feast of Dedication (John x. 22).

True N. M., Tu., 14th Nov., A.D. 30, early morning.

This Moon visible, Wed., 15th Nov., evening.

. . . Chisleu 1st, N. M. Day, begins same evening.

. . . Chisleu 1st covers or *is* Th., 16th Nov.

. . . Chisleu 25th, Dedication, is Sun., 10th Dec.,¹
A.D. 30.

The Third Passover in the Public Life.

True N. M., Tu., 10th Apr., A.D. 31, 2 P.M.

This Moon visible, Th., 12th Apr.

. . . Nisan 1st, N. M. Day, begins same evening.

. . . Nisan 1st covers or *is* Fri., 13th Apr.

. . . Nisan 15th, Passover, is Fri., 27th Apr., A.D.
31.²

¹ Legal, not Popular Reckoning. See *infra* and subjoined Calendar.

² *Ibid.*

V.—THE ELEMENT OF POPULAR RECKONING
IN THE JEWISH CALENDAR. THE RULE
BADHU. ITS POWER TO TRANSFER THE
PASSEOVER. ITS ANTIQUITY.

So far the scientific character of the Jewish Calendar would seem to be well maintained. But this is not all. At times the scientific factor, as above illustrated, is at issue with Jewish practice. On this point the evidence of the official Calendar of the Jews is conclusive. Scientifically speaking, there is no reason why the New Moon should not occasionally bring the 15th day of Nisan to a Friday, yet this conjunction of month-day and week-day is unknown. Evidently there is some disturbing cause ousting the 15th Moon from its proper place in the week. Whatever it is, it must be regarded as non-scientific. Unswerving fidelity to the New Moon would unquestionably make the Passover fall on "forbidden" days, from which popular practice has rigidly excluded the feast. The age-long boast of the Children of Israel, that the New Moon is the sole ruler of their liturgical year, and has never been tampered with or manipulated, must not be taken too seriously. The Rule of Exclusion from Passover-honours is a standing protest against any such dogmatic assertion. Nowadays, not only Friday, but Monday and Wednesday as well, fall

under the ban of the Rule which is called by the very sensible “nonsense-word,” בָּדְהַי¹ (*Badhu*).

The attitude of Jewish chronologists and almanac-makers towards *Badhu* is significant. They cannot deny the existence of the Rule, but they slur it over. Many do not mention it at all.² Their reluctance to give it the full measure of treatment which it deserves can only be ascribed to the reason indicated. It is purely traditional and non-Biblical, and its operation destroys the supremacy of the New Moon. Over and above this drawback, the Rule may possibly have had no nobler origin than the commercial instincts of business men, who declined to acquiesce in an arrangement which would necessitate two consecutive days of abstinence from “servile works,” *e.g.*, a Friday-Passover and the weekly Sabbath.

That there is a “secret” in the Lunar Calendar of the Jews is vouched for by their own traditions. Not one in a thousand among the Jewish masses knows what the secret is. To this day it is well kept by the official almanac-makers, whose studies are pursued mostly in Germany, and whose decision about the place of the Passover in a given year is received with unquestioning submissiveness by the Jewish world. This body or committee is invariably

¹ The three Hebrew letters signify the three days, Monday, Wednesday and Friday. The word is scarcely older than the thirteenth century, but the Rule, as regards the last-named day, is of unknown antiquity. Some, however, think it is of recent origin. See *infra* and Pt. I.

² Like Lindo, *op. cit.* The omission in this highly technical and learned treatise is extraordinary.

guided by *Badhu*, though no explicit mention of the non-lunar factor is ever made. Only a careful study of their publications will reveal its existence to the uninitiated. The action of the Rule, forcing New Moon Day out of its natural position, so as to make the 15th Moon of Nisan fall on a "permissible" week-day, may be discerned by any one who takes the trouble of collating a Jewish Calendar with the Nautical or other scientific Almanac.

There is evidence to show that the secrecy observed by the "elders" was resented by the highly interesting Jewish sect called the Karaites.¹ Their strong rationalistic bias prompted them to indulge in much scepticism as to the mathematical qualifications of the Rabbanite almanac-makers. The malcontents were warned, it would seem, against the dangers of free thought, and admonished to cultivate the primitive spirit of respect for authority. It was even hinted, with more force than politeness, that any fool can see the moon, but that

¹ They are not yet extinct. Their capital is in the Crimea, and their Rabbi in Jerusalem is Moses ben Abraham Levi. To the disgust of the more orthodox, they still eat the Paschal lamb. Their literature, which is of little value, has been catalogued by E. N. Adler.—See *Jewish Quart. Rev.*, vol. xii. (1899-1900), and Poznański, in the same *Review*, vol. x. An interesting revival of the old feud between Karaites and Rabbanites may be noted in the papers of Professor Bacon of Yale, and Dr. Ramsay of Aberdeen, in *The Expositor*, vol. ii. (1899) and vol. ii. (1900). Dr. Margoliouth says incorrectly that the Karaites represented "the conservative party". *Lines of Defence*, etc., p. 224. Rather they were Dissenters or "the Protestants of Judaism". Hosmer, *The Jews*, p. 148. Exactly the same phrase is used by Milman, *Hist. Christianity*, vol. i., p. 292. Cf. Sir R. Burton, *Jew, Gypsy, and El Islam*, p. 78, Etheridge, *Jerusalem and Tiberias*, etc., p. 231, and Dr. Gaster, *The Jewish World*, 24th Feb., 1899.

the further calculations required for the construction of the sacred Calendar must be left to the wiser heads who were in possession of "the secret of the Almanac".¹ According to the Jewish historian Grätz,² whose eulogy of the "simplicity" of the Calendar is as eloquent as it is misleading, "the secret" was revealed by Hillel II. to an admiring world. This is certainly not the case.³ The real nature of the conflict between the New Moon and *Badhu* has never yet been disclosed by any author, Jewish or Christian. The transference of the Passover under the Rule of Exclusion is not only a vital fact in the Jewish Calendar, but a fact that so far has shown no sign of emerging from the darkness in which it has been studiously shrouded.

The fuller discussion of this all-important Rule must be deferred to the proper place, but some indication of the results of its operation may here be attempted.

In the light of the study of *Badhu*, the innocent-looking remark of Lindo, that the eighth month is "sometimes" given an extra day, acquires full significance. The law of the lunar Calendar is that the months of even numbers should have only 29 days. Why then should Hesvan ever have 30 ? To this question there is no rejoinder except that

¹ Mishnah, *Rosh-hash*, pp. 315 sqq., 327 sqq., ed. Surenhus. Cf. Jost, *Geschichte des Israel. Volk.*, vol. ii., p. 43; Bartolocci, *Bib. Mag. Rabbin.*, tom. i., p. 92.

² *Hist. Jews*, vol. ii., p. 581. Eng. tr. by Bella Löwy. Grätz follows R. Abraham ben Chija, who professes to follow Hai Gaon.

³ Poznański, *Jew. Quart. Rev.*, vol. x. (1897-8).

without this anomalous addition the Passover would fall, to the discomfiture of Israel, on a forbidden day. Suppose the Hesvan of 1842-3 to be allowed its normal quota of days. The inevitable result would be that the Passover of this year would fall on a Friday. By the simple expedient of inserting the 30th day of Hesvan, this calamity is averted, and the Passover falls on the favourite day, Saturday. In the subjoined Calendar the same thing is done for the Hesvan of A.D. 30, for the same purpose and under the same Rule.

Hence arises the necessity for the double column called respectively "Legal Reckoning" and "Popular Reckoning". The normal Calendar, obeying the old lunar method, requires one headline, and the popular Calendar, as modified by *Badhu*, requires another, but this distinction, essential though it be, is never faintly outlined or even hinted at in the printed almanacs in circulation among the Jews.

As might be expected, other disturbances in a lunar Calendar, which is not strictly lunar, ensue.

If the 15th Moon of Nisan is thus compelled by the application of *Badhu* to fall from the Friday on to the Sabbath, some readjustment of the 1st Moon of Nisan, *i.e.*, of New Moon Day, is requisite, considering that the 1st Moon determines the 15th.

The extraordinary phenomenon of the oscillation, or, as Anger calls it, the "fluctuation" of the Jewish Kalends, has somehow ceased to attract the attention it deserves. Yet it was made the

subject of careful investigation by the great mediæval chronologist, Paulus Middelburgensis, Bishop of Fossombrone,¹ and later by the converted Jew, Paulus a S. Maria, Bishop of Burgos.² Much more erudition was brought to bear on the problem by Petavius,³ Hardouin,⁴ and Ægidius Bucherius.⁵ The latter enjoys the distinction of having been the first to explain satisfactorily a Jewish term in the well-known Sat. I. 9 of Horace. The plural "Tricesima Sabbath" used by the friend who left the poet to his fate has been the despair of most commentators ancient and modern.⁶ The solution, which is closely connected with the accompanying Calendar, appears to be as follows :—

A Jewish month is provided with *two* New Moon Days, the one labelled *Aleph*, the other *Beth*.⁷ Just as two feasts, say New Moon Day and the

¹ "Episc. Forosempriensis," as he is always called by Latin writers. The place from which he derived his title afterwards became famous through the exquisite type of Petrucci, who printed all the works of the Bishop.

² Known to the scholastic writers as Paulus Burgensis, and reputed a learned man by a Lapide, Suarez and Maldonatus. In his lighter vein, he took to Latin rhymes and sang the praises of wine. The title "a S. Maria" is given in the *Cat. Brit. Mus.*

³ *De Doctr. Temp.*

⁴ *De Ult. Christi Pasch.*

⁵ Gilles or Giles Bouchier, *De Doctr. Temp.* For the bibliography connected with these three great names, see Sommervogel—De Backer.

⁶ See Maclean, *Hor., Op. Om., ad loc.*

⁷ *Rosh-hash*, ii., 8; Paulus Middelburg., Pt. II., lib. 2, c. 2; Bucherius, *De Doctr. Temp.*, p. 390; *Kal. für Israelit.*, *passim*; Schwarz, *Der Jud. Kal.*, p. ix.; Lindo, *Jewish Cal.*, p. 19; Bartolocci, *Bib. Mag. Rabbin.*, tom. 2, p. 421; Poznański, *Jew. Quart. Rev.*, vol. x.; also Chwolson, Loeb, v. Gumpach and Muir Kornick. Rabbi Spiers says that "double" feasts have been kept by the Jews for 2,000 years. See his reff., *Threefold Cord*, etc., p. 133.

weekly Sabbath, can be rolled into one, and produce a combination, called, *par excellence*, σάββατον τὸ πρῶτον,¹ or πρωτόπρωτον, or “double-first” or “first-first,” so, conversely, a New Moon feast, which naturally speaking should occupy only one day, was spread over two. This strange device of a duplicate *Rosh-chodesh* has been the subject of much controversy. It is probably nothing more than a bodily transference from the Babylonian Calendar. New Moon Day, No. 1, really belongs, as in the Babylonian Calendar,² to the end of the last month, and New Moon Day, No. 2, is the first day of the new month. Yet the 30th day of Nisan, for example, has more right to be considered the New Moon Day of Iyar than the first day of Iyar itself. Hence the 30th day may be said to have a duplicate in the 1st, or *vice versa*. The “Tricesima Sabbath” of the Roman poet points to the dual character of the New Moon feast. It was the special morning service prescribed for New Moon Day³ and still retained in the official Jewish prayer-books,⁴ which indirectly

¹ Cf. Clem. Alex., *Strom.*, lib. vi., c. 5, Migne, *P. G.*, vol. ix., p. 260; Isid. Pelus., *Epp.*, lib. iii., n. 110, Migne, *P. G.*, vol. 78, p. 816, and subjoined Calendar for Sivan and Tamuz, A.D. 29.

² Thus the *first* day of the new year B.C. 124 was called “Nisan 30th” in the Babylonian Calendar. See the researches of Fathers Strassmaier and Epping, S.J., in *Astron. aus Bab.*, pp. 21 sqq.; also Father Kugler, *Babylon. Mondrech*. The parallelism between the Jewish and Babylonian Calendars has been pressed too far by Mahler, but a 30th day heading the list of month-days is a very striking feature in both.

³ A mournful example of religious degeneracy, whereby the cult of the New Moon ended in idolatry, will be treated in Pt. I.

⁴ See the Authorised Jewish Prayer-book, Singer's trans.

prolonged the button-holing and torture of Horace on the *Via Sacra*.¹

How these two New Moons are related will be seen in the appended tables, wherein the central point of interest will doubtless be the last month in the Life of Jesus Christ, or the Nisan of A.D. 31.

The first Moon of this month is really the property of the preceding Veadar, but does duty for Nisan, and in so doing throws the first day of Nisan one day late. The same effect is observable in the 15th day, which is made to fall from the Friday of the Crucifixion on to the Saturday. Thus the last-named day becomes a Sabbath-Passover, and assumes a double sanctity, emphasised by the "great" or "high" day of John xix. 31. This explanation of the epithet has received a large measure of support from commentators of all ages, and even from some of the Fathers.²

Perhaps no better way of accounting for the High Celebration Day on which the Fourth Gospel lays stress has been devised, but at this juncture, when a knowledge of the Jewish Calendar becomes

¹ Horace may well have had many acquaintances among "the Eternal People in the Eternal City" (Zangwill). The vast Jewish population in Rome under the Empire is indicated by Josephus, and the whole evidence sifted with much erudition by Bucherius and Mommsen. Cf. Morrison, *Jews under Rom. Rule*, p. 382.

² Perhaps the best statement of the argument will be found in Rupertus Tuitensis (of Deutz), a well-informed and lucid writer and friend of S. Bernard, Migne, *P. L.*, vol. 168. See Pt. I. In full agreement with him are Schöttgen, *Hor. Hebr., ad loc.*; Chwolson, *Das letzte Passamahl*; and a large number of others.

more than ever imperative, the weak point of the Biblical chronologist stands revealed.

For our present purpose the upholders of the transference of the Passover from Friday to Saturday may be divided into two classes.

(1) Eusebius¹ and S. John Chrysostom² are convinced that the Jews were so athirst for the blood of their Victim that they deliberately elected to break through all their holiest traditions and to allow their Passover to go by, not only unhallowed by its religious rites, but stained by the awful spectacle of a public execution. To repair this temporary loss they are supposed to have kept the feast the day after. There can be no doubt that this view of the transference of the Passover has found much favour in the Christian Church. The Jews may be excused for meeting a reckless imputation like this with nothing more than an indignant denial, from which no modern scholar will be disposed to dissent. There is not a shred of evidence to prove the profanation by bloodshed of the all-holy Passover at any period known to history.³

(2) Many modern writers, represented by Knabenbauer,⁴ while maintaining with the Synop-

¹ *De Solemnit. Pasch.*, Mai, PP. Nov. *Bibliothec.*, tom. iv., p. 216.

² In *Matt. Hom.* 48; Migne, P. G., vol. 58, p. 754. The anti-Semitic bias is much more marked in the Greek than in the Latin Church.

³ See John xviii. 28, where the Jewish shrinking from legal defilement is strongly marked. Yet blood spilt on the Passover would be the worst of defilements. It is astonishing to find Drummond in favour of the above theory.—*Amer. Jour. Theol.*, July, 1897.

⁴ In his able *Comm. in Matt.* xxvi.

tists¹ and the whole of the Latin Church² that Christ was put to death on Friday, Nisan 15th, the Legal Passover, are constrained to own that the scene of bloodshed and the celebration of the Passover by the people at large could not possibly have taken place on one and the same day. Therefore, it is argued, the inhabitants of Jerusalem must have transferred *their* Passover to Saturday, Nisan 16th.³ It requires something like quick sympathy with the ethos of the Jewish nation to gauge accurately the amount of ridicule provoked by such an assertion on the part of Christians. By this time the most conservative race in the world ought to know what month-days are impossible for a Jewish Passover. Nisan 16th is such a day. The Jew can always point to his unchanging Calendar and tell the Christian with scornful mirth that it is as easy to move the Passover from the 15th to the 16th Moon as to make Easter Sunday fall on a Monday. If the hypothesis of Transference is ever to win universal assent, it must be stripped

¹ This point need not be laboured here. We take it for granted that the Synoptists are absolutely agreed that our Lord died on the Passover, (Legal).

² Dr. S. Davidson, *Intr.* etc., vol. ii., p. 463 (1894), dissents, and finds an unexpected ally in the illustrious historian, Duchesne, who maintains against a Lapide, Maldonatus, De Valentia, Suarez, Bellarmine, and all tradition, that the West once held that Christ died on Nisan 14th, and was, to this extent only, Quartodeciman (*Rev. des QQ. hist.*, July, 1880. See Pt. I.). Turner rightly rejects a view which has not a particle of evidence for it.

³ So, explicitly, Knab., *Comm. in Matt.*, vol. ii., p. 415. Generations before him, Petavius and Hardouin acknowledged the impossibility of a Passover on Nisan 16th.

of fictitious features, which can only serve to make it ludicrous in the eyes of the chief nation concerned.

The Table devoted to Nisan, A.D. 31, will, it is hoped, eliminate the grave difficulties which both Jews and Christians have found in the theory of Transference, and make it unnecessary to go much farther into the vast mass of evidence that has been accumulated by friend and foe alike, till the problem bids fair to become insoluble.¹ The figures purport to give the inner nature of Jewish calculations. Anyhow, they will bear out the assertion, which no educated Jew denies, that the Transference, if any, is always from week-day to week-day, never from month-day to month-day. The whole question is of great intricacy, but a close scrutiny of the Tables with the two New Moons above mentioned will probably help to make the foregoing sketch clearer. One of these moons seems to be appropriately described as "Serving as New Moon" to a given month, the other as the "Duplicate New Moon" of the same.

The Table for Nisan, A.D. 31, will also bring into relief the furtive influence of *Badhu*. By its operation the Passover can always be kept on the sacred 15th and yet always off the forbidden Friday. If *Badhu* be not "the secret" of the Jewish Calendar, there is none other deserving of the name.

¹"Die Kalenderfrage . . . das grösste Vexirstück," etc., Holtzmann, *Hand-Comm.*, vol. ii., p. 24.

Assuming for the moment that the rule was in force in the time of our Lord, we are justified in saying that it is impossible to attack the problems of the Gospel chronology with any hope of success, unless it be remembered that the Passover was authoritatively fixed by the New Moon of Nisan, *due regard being had to the Rule Badhu*. Thus, as the Karaites rightly contended, the chief feast of the ecclesiastical year was not settled by scientific observation alone. It was, in truth, the resultant of two forces, the New Moon and the Rule. The Karaite leaders, incensed against the Rabbanites who claimed a monopoly of mathematical lore, called on them to produce their private calculations for popular inspection. The great anti-Karaite, Saadiah, or Seadyah, a Babylonian Jew, gave the opposite party the comforting assurance that Jews were entitled to "duplicate" feasts,¹ but he did not gratify schismatical curiosity nor tell tales out of the orthodox school.²

Whatever may be thought of the hiddenness or openness of the working of *Badhu*, there can be no difference of opinion as to the marvellous ingenuity of a device which enables the Jews to

¹ See *supra*.

² Cf. Poznański, *l.c.* Further discoveries of fragments of Saadiah's anti-Karaite works have been made by Harkavy, *Jew. Quart. Rev.*, July, 1901. Saadiah undertook to refute the Karaite *Book of Shameful Things* (done by Rabbanites). His chief opponent was Qirquisani, whose works have been recently discovered by Harkavy. A Rabbanite-Karaite marriage was sometimes allowed by "dispensation". Taylor-Schechter, *Coll. MS.*, 241. In the eyes of the great bulk of the Jews, the Karaites were no better than "pestilent heretics". Burton, *op. cit.*, p. 56.

practise Transference of the Passover, and yet to say with some truth that the Passover is never transferred. This downright assertion has been mistaken by many Christian scholars for an argumentative triumph for Israel. Seeing that the chief parties concerned repudiate the idea of Transference, the modern commentator on the Gospels is often loth to press it, and is sometimes scared away. Yet, if he will station himself a little behind the scenes, he can see the great feast of the Jews repeatedly taken away from the jurisdiction of the much vaunted New Moon, and given over to a "suitable" day which has no legal right to the distinction. And what is this but Transference?

Something, however inadequate, must be added touching the antiquity of *Badhu*.

That the device was in full operation in the days of Christ seems to have been proved long ago by the consummate learning and skill of Maldonatus.¹ This, at least, may be said, that no subsequent scholar has succeeded in demolishing his arguments. On his side must be ranked Onuphrius, Baronius, Petavius, Hardouin, Bucherius, Müller, Langhausen, Mariana, Catharinus, Grimm, Estius, Cardinal Toletus, Zaccaria, Calmet, Sepp, Coleridge, Cornely, and many others. Among the ablest supporters of Maldonatus are Jansenius of Ghent and Robert

¹ His reasoning in *Matt.* xxvi. is, if anything, improved upon by Knabenbauer in *Matt.*, vol. ii., p. 414.

Baillie of Glasgow.¹ Yet the antiquity of the Rule continues to be challenged, though scarcely with the same argumentative force as is displayed by Card. Bellarmine.² The notion entertained by Wieseler that *Badhu* came into existence "in Christian days"³ is not confirmed, with regard to the exclusion of Friday, by any single original document, Jewish or Christian. Other writers indulge in the conjecture that *Badhu* appeared on the scene in the sixth, seventh, eighth or ninth century. All such guesses⁴ are said by Hardouin to be "sine teste".⁵

SS. Clement of Alexandria, and Hippolytus, the so-called Bishop of Portus, treating of the Last Supper, use language which is a clear though indirect testimony to the existence of the Rule in the time of our Lord.⁶ Eusebius writes in the same sense.⁷ Petavius, the prince of patristic commentators, sees *Badhu* unmistakably embodied in the pages of S. Epiphanius⁸ and R. Maimonides.⁹

¹ The famous Calvinistic Principal of Glasgow University. See his *Op. Hist. et Chron.*, q. 3, p. 81, Amsterdam, 1663. His lucid Latin and trenchant style bear a close resemblance to the Jesuit Maldonatus, whom he admired, reviled and copied from. See *Dict. Nat. Biog.*

² *Controv. de Euch.*, lib. iv., c. 8. His strongest arguments are derived from S. Epiph., but here Petavius is more than a match for Bellarmine.

³ *Synopsis*, etc., Venables' trans., p. 226.

⁴ "Shots" the chiding schoolmaster would call them.

⁵ *Op. cit.*

⁶ See Hefele's masterly study of Quartodecimanism, *Hist. Counc.*, Clark's trans., vols. i. and v.

⁷ See a thoughtful art. by Drummond in *Amer. Jour. Theol.*, 1897.

⁸ Epiph., Migne, *P.G.*, vol. 42, p. 982.

⁹ Petav., *Animadv. in Epiph.*, tom. ii., pp. 180 sqq.

Those who call for proofs of the pre-Christian origin of the Rule are apt to forget that the burden of proof always rests on the critic who sees anything modern in the sacred Calendar of the Chosen People. The presumption always is that every leading feature of the Jewish Calendar is older than Christianity. The Jews “patriorum rituum tenacissimi”¹ know of no such thing as “reform” in a Calendar which is more religious than mathematical. With them there is no room for reformers of the stamp of Lilio and Clavius.² The persistent agitation, carried on for centuries in the Christian Church and culminating in the Gregorian Reform,³ can find no echo in the history of Jewish chronology. The backsliding of the Vernal Equinox and the consequent displacement of Easter have no counterpart in the less eventful life of the Passover.⁴ To call for a rearrangement of the time of feasts would have been, for the Jew, to incur the suspicion of schism, and, perhaps, to share the fate of a Karaite or ἀποστολάγωγος.⁵ It is often said that the

¹ Petav.

² The real name of the Jesuit mathematician was Christopher Schlüssel, latinised into Clavius.

³ The best authorities in Latin on the Gregorian Reform are the great works of Clavius himself and Gassendi (see Pt. I.). No English writer has treated the subject with such profound learning, mingled with caustic humour, as Augustus de Morgan in two essays in the *British Almanac* for 1845 and 1846, which well deserve reprinting. Blaikie's account of the reform in *Star Maps for 1900* is painstaking and accurate.

⁴ This is not quite mathematically correct. The Passover too is slipping behind a little. See the very learned work of Burnaby, *supra cit.*

⁵ Cf. John ix. 34. The great authority on Jewish excommunication is still the old writer, Vitringa. Cf. Burton, *Jew, Gypsy*, etc., p. 82.

adoption of the Metonic Cycle¹ by the Jews, about the sixth century, constituted a reform of the Calendar. It cannot be dignified by the name. The only use to which they put the Cycle was to help them in their calculations, more especially in their determination of the years in which a Veadar or second Adar must be intercalated.²

The mention of this month suggests the need of some qualification of what has been said above. There was one great revolution in the Jewish Calendar, but it is long since at an end, and has left no trace behind. In the days of S. Epiphanius, a large number of Jews, paying no heed to the absolute necessity of an occasional intercalary month in a lunar Calendar, celebrated the Passover in a Nisan which came too early in the season-year, while the orthodox cleaved to the Rule requiring the month of the Passover to fall at a time when the barley crop was sufficiently ripe for presentation to the Lord.³ Thus arose what S. Epiphanius regards as the startling and intolerable anomaly of two Passovers in the same year. He was still more horrified to find that some Judaising Christians followed suit, threw in their lot with both parties, and kept two Easters in close succession.⁴

With this one exception, it is safe to say that

¹ It is much older than the Greek Meton. A clear account of it is given by Blaikie, *op. cit.*

² Pt. I.

³ See *infra*.

⁴ Epiph., *Hær.*, 50 (70); *Op. Om.*, Ed. Petav., tom. i., p. 824. See Pt. I.

the adamantine conservatism of the Jewish character is nowhere better exemplified than in the observance of the Rules of the Calendar. Few greater revolutions can be imagined than the prohibition to keep the Passover on a Friday, if that day were allowable before the coming of Christ. A new Rule like this, non-Biblical and anti-lunar, might surely be expected to excite the alarm and prompt the resistance of sticklers for the Law. It could scarcely have been noiselessly introduced, yet no protest against it is heard in Jewish records. The explanation of the silence may well be, that as, from earliest times, the Friday was cut off from the Passover there was nothing to protest against.

Other reasons, drawn from the Biblical history of Jewish observances, stand in the way of assent to the newness of the Rule excluding Friday.

It is highly probable that there was a truly sacred germ in a chronological device which, at first sight, looks purely human. If such a coincidence as a Friday and a Passover were ever permissible, serious consequences, repugnant to all Jewish believers in the Divine ordinance of the Sabbath, would ensue. The day after a Passover of the kind would of course be Saturday, Nisan 16th. By order of Jehovah this month-day was to be marked with the deeply religious rite of the waving of the *Omer*.¹ On the above hypothesis, of the

¹ Lev. xxiii. 10 sqq. The harvest element in the Passover and its gradual absorption of the higher meaning of the feast, until the latter degenerated into something like a harvest festival, will be noticed in Pt. I. Wellhausen goes much farther than this in his *Hist. Isr.*

coincidence of Sabbath and sixteenth Moon, the Children of Israel would have been expected on that day to go to the fields to pluck the first-fruits of the spring crop, to tie them in sheaves, and to present them by the hands of the priests to the Lord. Work half as "servile" as this could not have been contemplated by a good Jew without horror. It would have been a grievous desecration of Sabbatarian sanctity. Now, let it be granted that the transfer of the Passover to the Sabbath was effected under *Badhu*. The great feast would thus fall on a Saturday, which would be also, as above explained, Nisan 15th, and the work involved in the ceremony of the *Omer* could be carried on, without conceivable hurt to any religious susceptibilities, on Sunday, Nisan 16th.

Again, in the days of the wandering in the wilderness, the manna could not have been gathered on a Friday-Passover, because it was the Passover, and the laying in of food-stuffs was distinctly "servile". Hence provision would have had to be made on the Thursday morning for the three days, Thursday, Friday (Passover), and the Sabbath. It is more than unlikely that such a triple ingathering of stores was ever prescribed or even allowed, considering that for the double supply, laid in on ordinary Fridays for the Sabbath, special permission was required.¹ If so, both the antiquity and the religious character of the Rule prohibiting a Friday-Passover appear to be established.

¹ Ex. xvi. 22.
3

It is not necessary for the validity of the argument to agree with Ferd. Piper of Berlin, who writes unabashed, "The Hebrew Calendar dates from the Creation".¹ All that is claimed for the Rule is a remote origin in pre-Christian days. Those who deny it may be reasonably pressed to assign, roughly at least, the date of its rise in the Christian era. This they have never done with any show of proof, and until it is done the upholders of the antiquity of a Jewish tradition are in possession of the field, and the hoary age of *Badhu*, as regards the Friday, may be presumed.

Some notice must here be taken of an argument on the opposite side. It is one that in the present state of Biblical criticism must be received with much caution and even suspicion. It is the argument that so often degenerates into the Fallacy of Silence, and gives wide scope to the illogical faculty and much pain to the serious student. Thus, the Evangelist who says nothing about an event recorded by another biographer of our Lord must needs have known nothing about it. "If he knew," it is argued with the testiness of a pro-

¹ In Herzog, *Bib. Encyc.*, art. "Calendar". The statement is worthy of the Kabbalists, who pictured the Almighty, shortly after the Creation, engaged in drawing up Tables of New Moons. Others were satisfied with saying that God showed Moses a picture of the New Moon and explained its action on the month. There is nothing to prove that the Jewish Calendar was, in any substantial sense, of Divine origin, or was constructed on any other basis than the lunar one common to every civilised race of antiquity. Cf. Delambre, *Hist. de l'Astr.*, Bailly, *Traité de l'Astron.*, etc., and the standard work of Wolf, *Handb. der Astr.*, etc., § 301. The pagination of this book is a puzzle to the English reader.

fessional grumbler, rather than with the sweet reasonableness of the ideal critic,¹ "why did he not speak out?" He did not speak out, therefore he knew nothing. The argument from silence has been worn threadbare and done to death, and a larger fabric of conclusions built on it than on explicit utterance. There may possibly be stronger reasons for silence than for speech, yet, in defiance of this principle of life and literature, some writers will shut their eyes to all the reasons which may have led an author to hold his peace, and clutch at one and only one explanation of their own making, and dub the silent man "ignorant". Even when he does speak out, he does not fare much better at their hands. For if he says what a brother Evangelist had said before, he is a servile copyist, and not an independent witness; and if he says something different, then he is either inventing a story, or the brother Evangelist who is silent on the point is, in turn, convicted of ignorance.²

It is enough for some opponents of the antiquity

¹ Swift draws a picture of the ideal critic, who, he says, is "utterly extinct". "He proceeds with the caution of a man that walks through Edinburgh streets in a morning, who is, indeed, as careful as he can, to watch diligently and spy out the filth in his way, not that he is curious to observe the colour and complexion of the ordure, or to take its dimensions, much less to be paddling in and tasting it, but only with the design to come out as cleanly as he may" (*Tale of a Tub*).

² See Dr. Schmiedel's method of discovering ignorance in the Evangelists and "contradictions" in the Gospels, *Encyc. Bib.*, art. "Gospels". If this be the "height" of criticism, there must be somewhere an "abgrundtiefe Höhe"—a ridiculous phrase, like "a tall pit," applied by German admirers to the mysticism of the German "poet," Nietzsche.

of *Badhu* to say that "Jewish literature" is silent on the point. "Causa finita est," they imagine, when the case is hardly opened. By Jewish literature¹ are meant the Bible and the Talmud, neither of which yields any definite information about the possibility or impossibility of a Friday-Passover. It is unnecessary here to point out the irrelevance and futility of any argument based on the silence of the Bible, when there is question of Jewish traditions which the sacred writers never profess to treat or even to touch. Had they done otherwise, the Bible might have swelled to the dimensions of the Talmud. As to the Talmudists themselves, perhaps they had good reason to say nothing of *Badhu*, even though they knew all about its existence and activity. The Calendar of the Jews has always been framed more or less *in camera*. The obedient Children of Israel take it as it is given,

¹ The Jewish literature in the British Museum was catalogued by Zedner. He gives 10,000 books, which have had a large increase since. See Dr. Schechter, *Stud. in Judaism*, and G. Margoliouth, *List Hebr. and Sam. MSS. in Brit. Mus.* Pace Grätz, there is no golden age in Jewish literature. See Milman, *Hist. Jews*, bk. 30. Renan is much more severe. Mediæval Jews contributed little or nothing to science. Schreckenfuchs has reproduced an elementary treatise by a Jewish arithmetician. According to Grätz, the scientific light of the tenth century was Abusahal Dunash ben Tamim, physician-extraordinary to a Caliph. As to Jewish methods of writing history, Schechter makes the following confession: "[Judaism] bowed before truth, but it has never made a covenant with facts only because they were facts. History had to be remade and to sanctify itself, before it found its way into the sacred annals" (*Stud. in Jud.*, p. xxv.). Benedict (Baruch) Spinoza is not more caustic. "Ratione intellectus constat Judæos de Deo et natura vulgares admodum cogitationes habuisse. Quare ratione intellectus non fuerunt a Deo præ ceteris electi" (*Tract. Theol.-Polit., Op. Om.*, p. 184, ed. Paulus).

without the least suspicion of any factor in its composition, save the much-revered New Moon. No Rabbi would have deemed it necessary or expedient to add, for the satisfaction of an astronomical objector, that in a given year the true lunar-legal Passover fell on a Friday, but had to be dislodged by authority and made to fall on a Saturday. The master in Israel was possessed of information which was esoteric in its character and could hardly have been proclaimed from the house-tops without provoking awkward questions. Why should not the simple masses be allowed to remain in the undisturbed belief that the moon was all in all to their Calendar? They could well dispense with disclosures which might unsettle without enlightening them. Possibly, too, the Talmudists had to consider the prying eyes of Christian inquirers, who would be on the alert to discover a "seamy side" in every sacred institution of the Jews, and no Jew ever pretended that *Badhu* could compare in sacredness with the lunar ruler of all the feasts.

More than this, the general character of the Talmud forbids us to attach much weight to its silence on any definite point of religion or ritual. It is absolutely silent about "a second-first Sabbath,"¹ yet, as will be shown elsewhere,² this now mysterious phrase had no mystery about it in the time of S. Luke. The Christian student of the

¹ Luke vi. 1.

² Pt. I.

Talmud¹ need not fancy, in looking through these portentous volumes, that he has always to contend with a conspiracy of silence, but he must be equally slow to imagine that his quest for information on any point of historical, theological or liturgical interest will be adequately rewarded. The Talmud is a colossal compilation of "foolish questionings . . . and fightings about the Law . . . unprofitable and vain," of "old wives' tales" and "profane babblings,"² an uncouth jargon of scrappy legislation, pert puerilities, wearisome inanities, exasperating hair-splittings and burlesque situations, a mountainous heap of irrelevancies, repetitions, digressions, solemn trifles and serio-comic casuistry. Far from being a comprehensive reflex of Jewish tradition, it is a mass of speculation indulged in by a Jewish caste, bent on recording its own views of law and order, and making no profession to give, even in outline, a rational account of national customs or religious observances. Bright spots there are of ethical truth, and an occasional oasis of sound sense, but they are fewer and farther between than

¹ Moses Schwab's French version of the Jerusalem Talmud is well known. Part of a translation of the Babylonian Talmud by M. L. Rodkinson—the real name is Rodkinsohn, see *Cat. Brit. Mus.*—has already appeared in very crude English. The Jewish translator is somewhat exacting. "How many have read the whole Talmud through and are thus competent to judge of its contents?" (*Ibid.*, p. 8.) Much new information on the Talmudic writings is expected from the great *Jewish Encyc.* now in course of production by Funk & Wagnalls Co., New York.

² See Tit. iii. 9; 1 Tim. iv. 7; 2 Tim. ii. 16. The Pauline Epistles are the very antipodes of the Talmud. S. Paul's undisguised scorn for literary rubbish is exemplified in Eph. iv. 14, v. 6; Col. ii. 4, 8, 16. Cf. 1 John ii. 22, iv. 1, 3; 2 John 7, and S. Aug., *Contr. Advers. Leg.*, lib. i., c. i.

in any work of anything like the same bulk in the literary world.¹

The silence of the Talmud on the subject under consideration need not be wondered at.

But the main argument relied on by the up-holders of the antiquity of *Badhu* is drawn from the authentic writings of two Jews, S. Matthew and S. John,² who lived under the same Calendar as our Lord. It would be waste of time to stay to prove that the first Synoptist calls the day of Crucifixion a Passover, while S. John says it was the day before a Passover.³ In common fairness

¹ Estimates of the Talmud, its *halachah* and *haggadah*, differ widely. Em. Deutsch in *Quart. Rev.*, Oct., 1867, is a special pleader of the first order. This eminent classical scholar can play to the gallery, and so far forget his Latin as to translate "damnabilis liber," applied by Honorius IV. to the Talmud, by "damnable book". Isaacs calls rabbinical *midrash* "fairyland," and adds that "many a gem has been brought to light, with outlines of dim subterranean palaces of thought" (*Jew. Quart. Rev.*, April, 1901). Grätz strews many flowers of speech on "the giddy height of [Talmudic] incomprehensibility" (*Hist. Jews*, vol. ii., p. 641), and sees "the flashes of genius which rise and vanish again . . . in the laboratory of thought" (*ibid.*). Schechter waxes eloquent over "the numberless bright stars that moved in the wide universe of Jewish thought" (*Stud. in Judaism*, p. 30). To the same writer the Talmud is "that bottomless sea with its innumerable under-currents" (*ibid.*, p. 216). Bacon, *Essay on Atheism*, is severe on the "fables" of the Talmudists. Renan calls it "un des livres les plus repoussants qui existent" (*L'Eglise chrét.*, p. 246). Some of the most repulsive features of the Talmud are given by Lightfoot, Farrar, Schöttgen, *Hor. Hebr. et Talmud*, and Edersheim, *Life and Times of Jesus*, vol. i., pp. 103, 525 sq., 4th ed.

² The Johannine authorship of the Fourth Gospel cannot be touched on here.

³ John xix. 14, 31. In John xviii. 28, the Jews were scrupulous about a defilement that would disqualify them from eating the Paschal Supper on the evening when our Lord lay in the tomb. They had no scruples about the blood shed on the day of Crucifixion, because on that day they were not keeping their Passover, the Popular Passover "of the Jews". Cf. Holtzmann, *op. cit.*, vol. iv., p. 24, 2nd ed.

to two writers who have not been convicted of chronological error, it must be presumed that they use the word "Passover" in a different time-sense. This conclusion must logically follow if they are both speaking of the same week-day, Friday. Then the same Friday will be at once the Matthæan Passover and the Johannine Passover-eve. No critic will question the assertion that S. Matthew puts the Crucifixion on a Friday, as surely as he puts the Resurrection on a Sunday. Is it true to say that S. John is as explicit as S. Matthew in putting the Crucifixion on a Friday? If anything, he is more so. For proof of this statement it will be necessary to go back to the Jewish conception of Friday. There is no specific word for this day in Hebrew. To the Jews Friday was simply the day before the Sabbath, or $\tauὸ προσάββατον$,¹ with no distinctive character of its own. Never a fast or a feast, *per se*, it was essentially an ἐργασίμη ήμέρα, a "dies profestus, obeundis operibus destinatus".² It shielded the Sabbath from one of the worst forms of profanation known to the Jews, that of preparing or cooking food. The Jewish kitchen was kept busy on a Friday; on a Saturday it was fireless.³ The Rabbinical laws, *de Edubibus*, as

¹ Cf. 1 Par. (LXX) ix. 32; 2 Mac. xv. 1 sqq.; Epiph., *Hær.* 51, Migne, *P. G.*, vol. xli., p. 933; Id., *Op. Om.*, Ed. Petav., tom. i., p. 1104.

² Hard., *op. cit.*, p. 378; cf. Salmeron, *Comm. in Ev.*, tom. x., p. 267.

³ Cf. Bp. Lightfoot on *Ep. ad Magnes.*; *Ap. Fathers*, vol. iii., p. 172, 2nd ed. S. Jerome on Is. lxxv. 4 makes merry over the guzzling of *cold* broth by the Jews on the Sabbath. "Rabbinical religion is rampant in the kitchen."—Burton, *Op. cit.*, p. 80. "Even in hell there is no fire on the Sabbath."—Zangwill, *Dream. Ghetto*, p. 14. Cf. id. x., *Child. Ghetto*, one vol. ed., p. 88.

we know them from the Tractate *Shabbath*, were intolerably minutious and vexatious, and threw all the brunt of work on the Friday, so that the Sabbath might truly be a day of repose. To the Jewish workaday world the Friday was not so much a day marked by any particular prayer or observance as a time for marketing, bustle and general *arach* (*preparation*). It is thus a mistake to suppose that the Hebrew equivalent for our Friday should be rendered “Preparation Day,” or “the Preparation,” with a capital P—a high and mighty way¹ of treating the unpretending parasceve, or preparation, or *παρασκευή*.

Attention may now be drawn to this word in S. John. On account of the wealth of our terminology, it is difficult to put ourselves in the harassing position of a Jewish writer who wishes to translate a Hebrew day that has no specific name, into a language which labours under the same disadvantage. There was no Greek known to S. John wherein he could express neatly “the day of preparation preceding the Sabbath”. But the idea of *preparation* was uppermost in his Jewish mind, and the Greek equivalent to this was ready at hand in the familiar *παρασκευή*. Thus it came to pass that, while casting about for a Greek form wherein to enshrine a Hebrew conception, S. John hit on a

¹ Adopted by the R.V. Not only is the P *de trop*, but the article in “the Preparation” is wrong. The R.V. is generally most accurate in its treatment of the Greek article, but not here, nor in Mark xv. 42; Luke vi. 1, xxiii. 54.

word which has since become the standard ecclesiastical Greek for Friday. "Parasceve" simply means Friday,¹ and it was S. John who gave it this meaning. Indeed, it may be said that in the dearth of both Hebrew and Greek names for week-days he had no choice but to take *παρασκευή* as the best available equivalent for the Hebrew day of preparation.

It would seem, therefore, that the Jewish writer, S. John, has declared as clearly as the only Hebraism at his command would allow him to declare, that our Lord died on a day that we should call Friday.

The objection that the Passover may have had a *preparation* to itself, and that, therefore, the word *παρασκευή* in S. John does not necessarily connote that the following day was Saturday, must be met with a direct negative. It is as certain that the Passover had no *πρόπασχα*,² as that every Sabbath had a *προσάββατον* devoted to "servile" works. No great feast, *per se*, not even the Passover, required all food to be cooked beforehand. Only

¹ See Wright, *Some N. T. Prob.*, p. 159. Mr. Wright might have cited, in support of his statement, authorities as early as S. Ign., *ad Trall.*, Migne, *P. G.*, vol. v., p. 789, and the "*Evang. Eklogad.*," printed by Asseman in *Kal. Eccles. Univ.*, tom. vi., pp. 563 sqq. (Rome, 1755). It is as certain that ἡ Παρασκευή is the normal Greek for Friday, as that ἡ Κυριακή represents the Latin *Dominica*, which is probably older than the Greek form. The Latins made more of the Sunday than the Friday, and the Greeks *vice versa*. The Western Church borrows the Greek term for Friday, only once a year, on Good Friday, "the Parasceve". All the Evangelists use this word in precisely the same time-sense.

² No such word, or anything like it, is known in Greek or Hebrew.

the "natural"¹ or "lordly"² Sabbath was so exacting.³ Therefore, the Johannine "parasceve" can bear no other meaning to Jewish ears than a day of preparation for the Sabbath proper, and can only stand for our Friday.

Why, then, it may be asked, should S. John speak of the parasceve "of the Passover"?⁴ Maldonatus answers with much insight and precision. "Eo anno Pascha *Judæorum* in Sabbatum incurrerat, et quia Sabbatum habet parasceven, optimo consilio, Joannes diem præcedentem (quo Christus mortuus est), 'parasceven Paschæ,' nominavit, ut uno verbo lector intelligeret diem sequentem *et Sabbatum* fuisse (quia parasceven habebat) *et Pascha*."⁵ Briefly, the day following the Crucifixion was a Saturday-Passover. Therefore, the Crucifixion was on a Friday. But this same Friday was, according to S. Matthew, a Passover, and, therefore, a Nisan 15th. Therefore, we have two fifteenth days⁶ of Nisan, a Friday and a Saturday. Now this is impossible except on the hypothesis of the operation of *Badhu*.

¹ τὸ φύσει σάββατον, Epiph.; Migne, *P. G.*, vol. xli., p. 465.

² τὸ κύριον σάββατον, Chrys., *Hom. in Matt.*; Migne, *P. G.*, vol. lvii., p. 433.

³ *Rosh-hash*, Surenhus, tom. ii., p. 297.

⁴ John xix. 14.

⁵ In *Matt. xxvi*. So Suarez, Toletus, and S. Aug., *Serm.*, tom. viii., p. 965, edd. Ben. S. Maur. See especially the admirable statement of the case by Jansenius, *Concord. Evang.*, c. 128. The *Peschito* in *S. Mark*, Lesson xxxix., literally rendered, gives—"And when it was evening of the preparation, which is before the Sabbath, etc.". See Etheridge, *The Four Gosp. Pesch.*

⁶ Because no Passover could fall on any day except Nisan 15th. See *supra*.

Therefore, it would seem that the Rule of Transference worked, in the days of our Lord, in the manner indicated in the subjoined Calendar.

Evidently S. John presumes some acquaintance on the part of his readers with the Jewish Calendar. It cannot be thought that he could ever have anticipated or gauged the depth of our modern ignorance of this department of knowledge. Scores of commentators have written voluminously and learnedly on the *παρασκευή* of S. John as though the Evangelist was himself enveloped in the darkness which shrouds the Jewish Calendar and the Gospel chronology from our eyes, or was committing himself to assertions which the earlier biographers of Christ would have repudiated. S. John shows no ignorance of the Calendar of his nation, nor of the work of the Synoptists. Neither is he trying to conceal an all-holy date, nor throwing a haze over the final scene that scholars of the present day may grope and chafe in “contradictions” of their own making. In reality he is saying, as articulately as the Hebrew and Greek of his time will permit, that the day that we call Friday was the day of the Crucifixion of his Master, but that the Passover was not *kept* by the Jewish masses on that day, but on the following Saturday.

Perhaps the main difficulty in treating the Jewish Calendar “non obiter sed penitus”¹ is the

¹ Copernicus, Pref. *Lib. Revolut. ad Paul. III.* (Farnese). It was the faithful use of this noble motto that led him to his discovery—“coepi et ego de terræ mobilitate cogitare” (*ibid.*, p. iv.).

barrier of secrecy that has been erected around the Transference of the Passover. An attempt has here been made to break through it.

VI. RANGE OF THE SUBJOINED CALENDAR.

THE range of the Calendar now submitted to students of the Gospel chronology, is from the spring of A.D. 29 to the spring of A.D. 31.

On the theory herein advocated the Public Life of Christ extended over part of three years, but did not much exceed two.

Some incidents in the Gospel history are filled in, but much must be left to the discretion of the reader.

The terminal limit, A.D. 31, is the only year that, scientifically speaking, fulfils all the conditions required by the sacred narrative.¹

The line of argument which will sustain the claim of A.D. 29 to be the initial year of the Public Life may here be indicated briefly.

(1) The whole trend of the main work will serve to show that the three Passovers explicitly mentioned in the Fourth Gospel, sum up all the Passovers of the Divine Ministry in the Holy Land. This thesis is as surely a return to early Christian tradition as it is a departure from the bulk of

¹ See *supra*.

modern authorities. On examination the opinion of S. Irenæus, the one patristic bulwark of a fourth Passover, will be found to be an *obiter dictum* in a chaotic chronology.¹ As the advocate of the impossible theory of the “Senectus Christi,” this Father is apt to see a Passover everywhere. Nor is he consistent throughout, for in one passage he distinctly refers to the three Passovers of the Public Life of Christ, and is therefore classed by Petavius² among the Fathers who are in favour of this view, though not as explicitly as S. Epiphanius.³

(2) Once the meaning of *σάββατον πρωτόπρωτον* and *δευτερόπρωτον* has been determined, and the analogy of the former with the liturgical Latin, “duplex primæ classis,” pointed out,⁴ it can be shown that the only year in which two Sabbaths entitled to these epithets and fulfilling all requisite conditions can fall is A.D. 29. Now, no modern scholar is disposed to deny that the Sabbath mentioned by S. Luke⁵ as marking the outbreak of the Sabbatarian persecution in Galilee came in the first

¹ Iren., *Hær.*, lib. ii., c. 22; Migne, *P. G.*, vol. vii., p. 783. The original Greek is lost.

² *De Doctr. Temp.*, lib. xii., c. 17.

³ *Hær.* 51; Migne, *P. G.*, vol. xli., p. 941. Equally clear are S. Jerome in Is. (Migne, *P. L.*, tom. xxiv., p. 330) and Dionysius Exiguus. Holtzmann is on the side of this early tradition (*Hand-Comm.*, vol. iv., p. 58, 2nd ed.).

⁴ See Pt. I. and subjoined Calendar. The day that is at once a Sabbath and a New Moon Day acquires a double holiness.

⁵ Luke vi. 1. The word *δευτερόπρωτον* is dismissed as nonsensical by Bruce, and gibbeted by Westcott and Hort in brackets of special construction. This treatment is examined in Pt. I.

year of the Public Life. Therefore the first year was A.D. 29.

(3) The internal evidence of the Fourth Gospel, when well weighed, will be found to confirm the all but unanimous opinion of the Greek Church that the "feast" in John v. 1 is Pentecost.¹ The Latin Fathers have given little attention to the point, but not a single Greek of any note, with the exception of S. Irenæus, dissents from this view. Euthymius and Theophylactus are as positive in its favour as though they had never heard of an opposite theory. On the side of the Greeks are ranged Albertus Magnus, S. Thomas Aquinas, Salmeron, Maldonatus, Toletus, Kepler, Bengel, Calvin, Beza, Calmet, Henry, Lampe, Rutter, Stawars, Greiling, Milne, M'Intyre, Bacon, and v. Soden. On the other hand, it is no exaggeration to say that hundreds of commentators read the Passover into the opening verse of John v.² It is not a sufficient explanation of this extraordinary consensus to appeal to the gregarious instinct known to prevail at times amongst Biblical critics. To judge by the name that always figures first in the list of the supporters of the Passover, it is clear that the great authority of S. Irenæus³ has shaped

¹ See Churton, *N. T.*, *ad loc.*, and *Speak. Comm.* Plummer argues strongly against the possibility of a Passover in John v. 1 (*Cambridge Bible for Schools, ad loc.*).

² The number of Passovers in S. John is treated concisely and ably by Turner, *art. cit.*, who proves that the Fourth Gospel excludes the possibility of three full years of the Ministry of Jesus.

It is not at all certain that S. Irenæus does not confound the "feast" of John v. 1 with the Passover of John vi. 4. See Petav., *l.c.*

the opinion of a vast number of later writers.¹ Nevertheless, it remains inexplicable how any one acquainted with the Greeks, notably with S. Epiphanius, could weigh them in the balance against what is only a single word of S. Irenæus.

The alleged Passover in John v. 1 being cancelled, the inference is that there are only three such feasts in the Fourth Gospel. Hence the first of them belongs to A.D. 29.

(4) The *τετράμηνος* of the “Harvest verse” (John iv. 35) will call for full discussion in Pt. III. Its importance to the Gospel chronologist cannot be exaggerated. All compounds of numerals with *μήν* in Greek literature, sacred and profane, will be examined, to support a plea for a new translation of the very rare word, which will be finally rendered *four months old*.² The Samaritan crop of this age of growth will then be brought into close correlation with the full harvest of the Pentecost of John v. 1, and with the end of the said harvest, in Luke vi. 1. Now this latter must be taken in conjunction with the “second-first” Sabbath, which was Saturday, 9th July, A.D. 29. Therefore, the year in which our Lord passed

¹ A list of the chief scholars who espouse the cause of the various feasts that are taken to represent the unnamed one will be given in Pt. I.

² The only meaning it can bear in modern Greek. Mr. A. P. Goudy, a Greek well versed in the language of his country, has helped the writer to an understanding of the modern usage of the compounds with *μήν*.

through Samaria, noticed the fast ripening crops,¹ and entered on his first great Galilean Mission, was this same A.D. 29.

VII. CONCLUSIONS DERIVABLE FROM THE CALENDAR FOR A.D. 31.

ATTENTION may be drawn to the four following conclusions out of many.

(1) The Quartodeciman-Quintodeciman controversy² seems to be brought to a peaceful close, both parties being proved right according to the two different methods of reckoning, now for the first time given *in extenso*, in the subjoined Calendar; that is to say, our Lord died on Friday, Nisan 15th, according to the computation followed by the West, and on Friday, Nisan 14th, according to the system preferred by the author of the Fourth Gospel and the East generally.³

(2) The liturgical dispute between Latins and Greeks on the choice of unleavened or leavened

¹ Prof. James Long of Cheshunt has kindly furnished some information about the rate of growth of cereals in different latitudes. The "spiritual" harvest which our Lord is said to have seen in the approaching multitude, will be criticised in Pt. III. Perhaps it is not too much to say with Father Cornely that "the whole chronology" of the Gospel depends on the interpretation of the harvest verse (*Hist. et Crit. Intr.*, etc.).

² To be treated fully in Pt. I.

³ Bishop Hefele, *Hist. Counc.*, seems to minimise the Quartodeciman area. See Pt. I. He should be read in conjunction with the Bollandist, De Smedt, *Dissertat. Select.*

bread for purposes of Consecration would also appear to be ended. This happy issue may be stated thus. Our Lord, keeping to the lunar-legal computation, partook of His last supper on Thursday evening, Nisan 14th, and therefore ate of unleavened bread.¹ The Jews, in obedience to the Popular Reckoning, had their Paschal Supper on Friday evening, after the Death and Burial of Christ. Now this last-named evening was, for the Jews, the evening that closed Nisan 14th and ushered in *their* Passover, Nisan 15th. Therefore they also ate unleavened bread. Clinging tenaciously to the idea that Christ died on Nisan 14th—a perfectly true opinion in the sense of the Popular Reckoning—the Greeks argued that He must have eaten His last supper on the evening of Nisan 13th, and therefore was free to eat leavened bread. They overlooked the fact that what was Nisan 13th for the Jews was Nisan 14th for Him.

(3) As regards the alleged contradiction between the Synoptic Passover and the Johannine Passover-eve for the day of Crucifixion, we can only say that there is no contradiction.² The Synoptists adopt,

¹ There is nothing contentious in this inference. It is certain that no leavened bread was allowed on the evening of Nisan 14th. It is equally certain that it was allowed on the evening of Nisan 13th.

² “Here, then, we can only say that there is a contradiction” (Sanday, *Authorship of Fourth Gosp.*, p. 206). “There is no question that there is here an irreconcilable difference between the Fourth Gospel and the others as to the day of the Crucifixion” (Cone, *Gosp. Criticism*, p. 234). It will be enough here to give these two specimens of English and American opinion. Pages could be filled with the names of German critics who have popularised this rash view. See the weighty remarks of Milman,

like our Lord, the strict lunar-legal mode of reckoning ; the Fourth Gospel, for reasons to be given elsewhere, elects to follow the Popular style, then in common use and well understood by the masses. Hence the Synoptic Passover can be truly equated with the Johannine Passover-eve, thus : Nisan 15th (Synoptic) = Nisan 14th (Johannine). There are not two days here, but one.

(4) The interest excited in the sixteenth century by the discovery of the statue called the *Canon Hippolyti*¹ has now waned, but the antiquity of the marble monument is as indisputable as ever. Three sides of the pedestal are covered with elaborate figures belonging to ancient cycles. The chronological genius of Bucherius² was for a long time engaged on the interpretation of the carved symbols. One problem, he frankly owns, baffled him. He found that in the Jewish Table the “xi. et xii. Kal. Apr.” were assigned to one Jewish day. In other words, the 21st and 22nd of March were bracketed together and stood for the one Jewish day, Nisan 14th. A glance at the subjoined Calendar for Nisan A.D. 31 will show how a Jewish chronologist may, if he chooses, equate two of our

Hist. Christian., vol. ii., p. 329. A similar “contradiction” has been discovered in Mark xv. 25. It will be shown in Pt. I. that “the third hour” has no bearing on the time of the beginning of the Crucifixion. The vast output of German opinion on the Gospels may be gauged by Holtzmann’s reviews in *Theologisch. Jahresbericht*.

¹ Now in the Vatican.

² His great contribution to the study of ancient cycles is his *Can. Hipp.*, Migne, *P. G.*, vol. x., pp. 887 sqq.

days with one of his own. Thus it is quite correct to say that Thursday, 26th April, and Friday, 27th April, are both included under the one Jewish signature, "Nisan 14th". This only means that the Thursday is Nisan 14th under one aspect, and the Friday is Nisan 14th under another. Similarly the Friday of the Crucifixion was Nisan 15th for the Synoptists, and Nisan 14th for S. John.

VIII. THE SUPREME TEST OF THE ACCURACY OF THE CALENDAR.

IT need hardly be said that the supreme test of the Anglo-Jewish Calendar, which we have attempted to reconstruct for A.D. 29, 30, 31, will lie in its perfect adaptation to all the chronological exigencies of the Gospel narrative.

No other calculation, embracing as lengthy a period, will work out in complete accord with the time-notes of the Four Gospels. Let any other series of months be provisionally chosen, and every day therein written down, and the result will not be pronounced satisfactory. On the basis of any other group of years, some event in the Gospel history must needs be dislocated or thrown out of chronological focus. Thus, if the Calendar for A.D. 31 be rejected, and the Crucifixion assigned to some other year, it can be demonstrated that the day of the Death of our Lord could not have

been a Friday, and that the forty days after the Resurrection could not have ended on the Thursday of the Ascension, and that the Descent of the Holy Ghost could not have coincided with the last Jewish Pentecost and the first Christian Whitsunday.

Owing to the thick haze that rests on the *terra incognita* of the Jewish Calendar, many illustrious scholars and indefatigable commentators on the Gospels have come to chronological conclusions irreconcilable with science or history or well-founded tradition.¹ As no real addition to Biblical knowledge can be deemed of small account, so no mistake, however slight, is anything but regrettable, when there is question of the Life of our Lord Jesus Christ on earth.

There is reason to think that chronological divergencies are in a fair way to disappear from the pages of Gospel literature. Indeed it is open to the student of chronology to hold that this happy consummation should have been reached long since. For the last few centuries the range of possible years for the Crucifixion has been steadily reduced. In the early Middle Ages some twelve or thirteen years fell under discussion. The Jesuit astronomer, Riccioli,² brought them down to eight. The process of the elimination of impossible years is still going

¹ "Tous paraissent avoir raison parce qu'on arrange les évènements selon son opinion, et on déguise sans s'en apercevoir le côté vulnérable de son travail" (Gainet, *La Bib. sans la Bib.*, vol. ii., p. 184).

² *Chron. Reform.* De Morgan pays a high tribute to Riccioli, "in whom every student of the history of astronomy finds a most useful friend" (on the "Eccles. Calendar," in *Brit. Alm.* for 1845).

on. The safest of all conclusions of modern science on the subject has been formulated by Wurm, and adopted without hesitation by the vast bulk of scholars, including Browne, Fynes Clinton, Anger, Wieseler, Caspari, Renan, Holtzmann, Fouard, Didon, Edersheim, Farrar, Salmon, and Grattan Guinness. Arguing from the well ascertained length of the procuratorship of Pilate,¹ these writers are agreed with Wurm that the year of the Crucifixion must lie within the range A.D. 28-36. But, practically speaking, the issue is now much narrower, and does not travel beyond the limits A.D. 29-33. In this circumscribed field the battle must be fought out.

As far back as 1842 Wieseler wrote :—

“At the present time we find a far greater unanimity, which we may regard as a favourable token of perfect agreement at last.”² While admitting that the difficulties of the problem are great, Caspari adds : “Insuperable they are not.”³

This is a hopeful tone which we may be allowed to adopt.⁴ Hope may be quite as “scientific” as despair, but hope it should be, not the presumption

¹ Pilate was certainly not in office at the Passover of A.D. 37. His last year in Judea was A.D. 36. v. Soden is here mistaken (*Encyc. Bib., art. cit.*). The dates of Pilate are rightly given by Moffatt (*Historical N.T.*) and Browne (*Ord. Sæc.*, p. 53). The whole subject is discussed with immense erudition by Patrizi (*De Evv.*, lib. iii., pp. 420 sqq.).

² *Op. cit.*

³ *Chron. and Geog. Intr.*, etc., Evans’ trans.

⁴ “I know not why anybody who possesses but ordinary abilities may not hope, by persevering diligence, somewhat to enlarge the evidences of truth.”—Card. Wiseman, *Lect. on Science*, etc., vol. ii., p. 295.

which refuses to see the ever-present danger of slips on the way to the goal.

“ How impossible it is to avoid errors in travelling over so wide a field, those will best know who have laboured in it ; and those who detect most easily the errors from which I cannot hope to be free, will, I believe, be most ready to pardon them.”¹

The risk of error will, no doubt, be diminished by submitting the conclusions arrived at after years of study in the Gospel chronology to the searching test of a full Anglo-Jewish Calendar, with week-days and month-days specified, all of them subject to mathematical law. In event of there being any flaw in the long lists appended, it ought, one would think, to stand out in the light of figures, which must either tell the whole truth, or submit to be blotted out by the unsparing hand of science. The developments contemplated in the larger volumes on the Gospel chronology may not be spoken of too confidently. The waxing of work, and the waning of days to do it in, may stand in the way of this as of other human projects. However this may be, the subjoined Calendar will, it is hoped, prove a source of keen and abiding interest to all who are drawn to the study of the Life above all lives.

¹ Bishop Westcott, *Introd. Stud. Gosp.*, Pref., p. ix, 2nd ed.

IX. THE *ANNI DOMINI* OF THE CALENDAR,
EQUATED WITH THE *ANNI AB URBE CON-
DITA* OF THE ROMANS AND THE *ANNI
MUNDI* OF THE JEWS.

To prevent overcrowding in the following Tables it will be well to give, once for all, the Roman and Jewish equivalents for the *Anni Domini* hereinafter treated.¹

It should be premised (1) that the actual date of the Birth of Christ has nothing to do with the meaning of A.D. 1, the conventional, but withal immovable, basis of the Dionysian reckoning. It is with the Christian era as with Varro's computation. No one pretends that the exact date of the Foundation of the City is known. Nevertheless the years U.C. have a changeless time-value when applied, for instance, to events like the Battle of Actium. So have the years A.D., whether our Lord was born, as Dionysius says, in B.C. 1, or in any year before. The real or alleged inaccessibility of the historical *terminus a quo* in chronological systems does not in the least diminish their necessity or impair their usefulness.² (2) "The year 0" is of

¹ Many more equivalents in terms of various calendars may be found in the *Nautical Almanac* for 1901, p. xii. Strange to say, this authority fails to give the Buddhist era. 14th May, 1900, was the New Year's Day of the year 2443 of Buddha.

² Much of the historical obscurity of the Bible arises from its admitted lack of any consistent system of chronology. Wellhausen, followed by Maspero, thinks that few dates prior to B.C. 850 are, in any sense, reliable.

course a symbol in use amongst astronomers, but it should be remembered that it has no significance whatever in actual history or chronology. B.C. 1 is directly followed, not by the year 0, but by A.D. 1.¹

A. *Anni ab Urbe Condita.*²

A.D. 1 is irrevocably defined to be A.U.C. 754.

∴ A.D. 29 of this Calendar = A.U.C. 782.

A.D. 30 „ „ = A.U.C. 783.

A.D. 31 „ „ = A.U.C. 784.

B. *Anni Mundi.*

According to the best Jewish tradition our Lord

¹ This simple fact ought to have solved long since the "enigma" as to when the twentieth century really began. If there was such a thing as a zero year at the opening of the Christian era, these five results will follow: (1) The first decade will consist of the years 0-9, both inclusive. (2) The second decade will begin with zero in the last place; that is, with 10. (3) The first century will consist of the years 0-99, both inclusive. (4) The second century will begin with two zeros in the two last places; that is, with 100. (5) The twentieth century will begin like the second; that is, with 1900. But a zero year in the Christian era is a fiction. (Burnaby, *op. cit.*, p. 528.) Our first year is unquestionably the year 1. The following results are inevitable: (1) The first decade will consist of the years 1-10, both inclusive. (2) The second decade will begin with 1 in the last place; that is, with 11. (3) The first century will consist of the years 1-100, both inclusive. (4) The second century will begin with 01 in the two last places; that is, with 101. (5) The twentieth century will begin like the second; that is, with 1901.

² In Pt. II. the years A.U.C., B.C., A.D., and the Olympiads will be equated through the full reigns of Augustus, Herod the Great, and Tiberius; that is, through much more than the Life of Jesus Christ.

was born in A.M. 3761.¹ Now, all Jews are agreed that A.D. 1900-1901² = A.M. 5661.

. . .	B.C. 1-A.D. 1	= A.M. 3761.
	A.D. 1-2	= A.M. 3762.
	A.D. 28-29	= A.M. 3789.
	A.D. 29-30	= A.M. 3790.
	A.D. 30-31	= A.M. 3791.

NOTE.—The Index will be reserved for another volume.

¹ So Lindo, *op. cit.* This is an unexpected confirmation of the Dionysian date of the Nativity. The *Martyrolog. Rom.*, following another Jewish tradition, places the Nativity in A.M. 5199, Ol. 194. Needless to add that the Jewish estimate of the age of the world supposes the time of Creation to be known, and is wildly conjectural. The world was created on Thursday, 21st Sept., A.M. 1, but the reckoning of A.M. is from a New Moon belonging to the year *before*. So Burnaby, in his learned researches on Jewish methods of calculation, *op. cit.*, p. 41. Cf. Etheridge, *Jerusalem and Tiberias*, p. 138; Gibbon, *Decline and Fall*, vol. ii., p. 174, ed. Smith.

² The overlapping of *Anni Domini* is rendered necessary by the fact that a Jewish *Annus Mundi* begins in the autumn of one *Annus Domini* and runs into the next. Tishri 1st (an autumnal month) is the beginning of the civil, not the sacred, year of the Jews.

THE JEWISH CALENDAR,
RE-CONSTRUCTED
WITH
EQUIVALENT ENGLISH DATES
FOR
EVERY DAY
IN THE PUBLIC LIFE
OF
JESUS CHRIST.

THE FIRST SACRED YEAR OF THE PUBLIC LIFE.

1ST SACRED MONTH.

NISAN. APRIL-MAY.

EVENTS, ETC.

Nisan	1, Tu.	Apr.	5 A.D. 29.	The quasi - Public
"	2, W.	"	6 "	Life began a short
"	3, Th.	"	7 "	time before this.
"	4, F.	"	8 "	
"	5, Sat.	"	9 "	quasi-Public Life.
"	6, Sun.	"	10 "	"
"	7, M.	"	11 "	"
"	8, Tu.	"	12 "	"
"	9, W.	"	13 "	"
"	10, Th.	"	14 "	"
"	11, F.	"	15 "	"
"	12, Sat.	"	16 "	"
"	13, Sun.	"	17 "	"
"	14, M.	"	18 "	"
"	{15, Tu.	"	19 "	
"	{1st Passover. ¹ (John ii. 23.)			
"	16, W.	"	20 "	Short sojourn in
"	17, Th.	"	21 "	Judea. The Dis-
"	18, F.	"	22 "	ciples baptising
"	19, Sat.	"	23 "	with the Baptism
"	20, Sun.	"	24 "	of John, under
"	21, M.	"	25 "	the direction of
"	22, Tu.	"	26 "	Jesus. ²
"	23, W.	"	27 "	"
"	24, Th.	"	28 "	"
"	25, F.	"	29 "	"
"	26, Sat.	"	30 "	"
"	27, Sun.	May	1 "	"
"	28, M.	"	2 "	"
"	29, Tu.	"	3 "	"
"	30, W.	"	4 "	"

¹ Events in italics are dated exactly.²This served to pacify the malcontent disciples of the Baptist, and to show there was no opposition between their old master and the new-found Messiah.

THE FIRST SACRED YEAR OF THE PUBLIC LIFE.

2ND SACRED MONTH.

TYAR. MAY-JUNE.

EVENTS, ETC.

Iyar	1, Th.	May	5 A.D. 29.	
”	2, F.	”	6	”
”	3, Sat.	”	7	”
”	4, Sun.	”	8	”
”	5, M.	”	9	”
”	6, Tu.	”	10	”
”	7, W.	”	11	”
”	8, Th.	”	12	”
”	9, F.	”	13	”
”	10, Sat.	”	14	”
”	11, Sun.	”	15	”
”	12, M.	”	16	”
”	13, Tu.	”	17	”
”	14, W.	”	18	”
”	15, Th.	”	19	”
”	16, F.	”	20	”
”	17, Sat.	”	21	”
”	18, Sun.	”	22	”
”	19, M.	”	23	”
”	20, Tu.	”	24	”
”	21, W.	”	25	”
”	22, Th.	”	26	”
”	23, F.	”	27	”
”	24, Sat.	”	28	”
”	25, Sun.	”	29	”
”	26, M.	”	30	”
”	27, Tu.	”	31	”
”	28, W.	June	1	”
”	29, Th.	”	2	”

Early in May, Jesus goes North through Samaria for Galilean Mission. John iv. 3. Crops now *four months old.* John iv. 35. See "Remarks," *supra.* Galilean Mission Circuits begin. Matt. iv. - xiii.; Mark i.-v.; Luke, iv.-viii.

THE FIRST SACRED YEAR OF THE PUBLIC LIFE.

3RD SACRED MONTH.

SIVAN. JUNE-JULY.

EVENTS, ETC.

Sivan 1, F. June 3 A.D. 29.

	2, Sat.	„	4	„	
„	<i>Scene in the Nazareth Synagogue.</i>				Luke iv. ¹
„	3, Sun.	„	5	„	Short interruption
„	4, M.	„	6	„	in Galilean Mis-
„	5, Tu.	„	7	„	sion. Luke iv. 30. ²
„	{ 6, W.	„	8	„	Jesus goes up to
„		<i>Pentecost.</i> John v. 1.			Jerusalem for
„	7, Th.	„	9	„	Pentecost.
„	8, F.	„	10	„	<i>Sabbatic</i> persecution
„	9, Sat.	„	11	„	begins in Judea.
„	10, Sun.	„	12	„	Galilean Mission
„	11, M.	„	13	„	Circuits resumed,
„	12, Tu.	„	14	„	with Capharnaum
„	13, W.	„	15	„	for base. Mark ii.
„	14, Th.	„	16	„	1, Luke iv. 31. ³
„	15, F.	„	17	„	„
„	16, Sat.	„	18	„	„
„	17, Sun.	„	19	„	„
„	18, M.	„	20	„	„
„	19, Tu.	„	21	„	„
„	20, W.	„	22	„	„
„	21, Th.	„	23	„	„
„	22, F.	„	24	„	„
„	23, Sat.	„	25	„	„
„	24, Sun.	„	26	„	„
„	25, M.	„	27	„	„
„	26, Tu.	„	28	„	„
„	27, W.	„	29	„	„
„	28, Th.	„	30	„	„
„	29, F.	July	1	„	„
„	30, Sat.	„	2	„	„
„	<i>New Moon Day for Tamuz.⁴</i>				
„	<i>A σάββατον πρωτόπρωτον.⁵</i>				

¹ On this day, the Sabbath before Pentecost, the Lesson appointed to be read was from Hosea i., ii., not as so often happened from Isaiah. Hence Christ had occasion to ask the keeper of the sacred rolls for the one containing the Greater Prophet. It was taken out of the press and handed to Him. Luke iv. 17.

² Perhaps the only commentator who has seen the necessity of inserting a short break in the Galilean Mission, at this point, is Albertus Magnus, *ad loc.* Three distinct journeys, the 1st N., the 2nd S., the 3rd N. again, are indicated by the three verbs in Luke iv. (14, 30, 31).

THE FIRST SACRED YEAR OF THE PUBLIC LIFE.

4TH SACRED MONTH.

TAMUZ. JULY.

Tamuz	1, Sun.	July	3 A.D. 29.	EVENTS, ETC.	
				Galilean Mission	Circuits continued.
"	2, M.	"	4	"	
"	3, Tu.	"	5	"	
"	4, W.	"	6	"	
"	5, Th.	"	7	"	
"	6, F.	"	8	"	
"	{7, Sat.	"	9	"	
"	{ <i>A σάββατον δευτερόπρωτον.</i>				
"	8, Sun.	"	10	"	Outbreak of <i>Sab-</i>
"	9, M.	"	11	"	<i>batic</i> persecution
"	10, Tu.	"	12	"	in Galilee (Matt.
"	11, W.	"	13	"	xii., Mark ii.,
"	12, Th.	"	14	"	Luke vi.).
"	13, F.	"	15	"	Galilean Mission
"	{14, Sat.	"	16	"	Circuits continued.
"	{ <i>A σάββατον τριτόπρωτον.</i>				
"	15, Sun.	"	17	"	"
"	16, M.	"	18	"	"
"	17, Tu.	"	19	"	"
"	18, W.	"	20	"	"
"	19, Th.	"	21	"	"
"	20, F.	"	22	"	"
"	21, Sat.	"	23	"	"
"	22, Sun.	"	24	"	"
"	23, M.	"	25	"	"
"	24, Tu.	"	26	"	"
"	25, W.	"	27	"	"
"	26, Th.	"	28	"	"
"	27, F.	"	29	"	"
"	28, Sat.	"	30	"	"
"	29, Sun.	"	31	"	"

³The reading "Judea" in Luke iv. 44 is probably the blunder of a copyist, who, knowing that Christ had been in Judea at Pentecost, concluded that He had remained there preaching. This private opinion may have found expression in the gloss "Judea," which finally crept into the text. As it stands, it is, as Scrivener says, historically false. On Westcott and Hort's acceptance of it, see Pt. III., where it will be argued that "Judea" and "Galilee" (Vulg.) are both interpolations, and that the verse should end with *συναγωγής*.

⁴See Remarks *supra*, on the New Moon Day *Aleph*.

⁵"Double of the First Class," because at once a *Sabbath* and a *New Moon Day*. The "second-first" in Luke vi. 1 is only the re-echo of the greater liturgical dignity of a "first-first" Sabbath.

THE FIRST SACRED YEAR OF THE PUBLIC LIFE.

5TH SACRED MONTH.

		AB. AUGUST.		EVENTS, ETC.
Ab	1, M.	Aug.	1 A.D. 29.	Galilean Mission Circuits continued.
"	2, Tu.	"	2 "	"
"	3, W.	"	3 "	"
"	4, Th.	"	4 "	"
"	5, F.	"	5 "	"
"	6, Sat.	"	6 "	"
"	7, Sun.	"	7 "	"
"	8, M.	"	8 "	"
"	9, Tu.	"	9 "	"
"	10, W.	"	10 "	"
"	11, Th.	"	11 "	"
"	12, F.	"	12 "	"
"	13, Sat.	"	13 "	"
"	14, Sun.	"	14 "	"
"	15, M.	"	15 "	"
"	16, Tu.	"	16 "	"
"	17, W.	"	17 "	"
"	18, Th.	"	18 "	"
"	19, F.	"	19 "	"
"	20, Sat.	"	20 "	"
"	21, Sun.	"	21 "	"
"	22, M.	"	22 "	"
"	23, Tu.	"	23 "	"
"	24, W.	"	24 "	"
"	25, Th.	"	25 "	"
"	26, F.	"	26 "	"
"	27, Sat.	"	27 "	"
"	28, Sun.	"	28 "	"
"	29, M.	"	29 "	"
"	30, Tu.	"	30 "	"

THE FIRST SACRED YEAR OF THE PUBLIC LIFE.

6TH SACRED MONTH.

ELUL. AUGUST-SEPTEMBER.

EVENTS, ETC.

Elul	1, W.	Aug.	31	A.D. 29.	Galilean Mission Circuits continued.
„	2, Th.	Sept.	1	„	„
„	3, F.	„	2	„	„
„	4, Sat.	„	3	„	„
„	5, Sun.	„	4	„	„
„	6, M.	„	5	„	„
„	7, Tu.	„	6	„	„
„	8, W.	„	7	„	„
„	9, Th.	„	8	„	„
„	10, F.	„	9	„	„
„	11, Sat.	„	10	„	„
„	12, Sun.	„	11	„	„
„	13, M.	„	12	„	„
„	14, Tu.	„	13	„	„
„	15, W.	„	14	„	„
„	16, Th.	„	15	„	„
„	17, F.	„	16	„	„
„	18, Sat.	„	17	„	„
„	19, Sun.	„	18	„	„
„	20, M.	„	19	„	„
„	21, Tu.	„	20	„	„
„	22, W.	„	21	„	„
„	23, Th.	„	22	„	„
„	24, F.	„	23	„	„
„	25, Sat.	„	24	„	„
„	26, Sun.	„	25	„	„
„	27, M.	„	26	„	„
„	28, Tu.	„	27	„	„
„	29, W.	„	28	„	„

THE FIRST SACRED YEAR OF THE PUBLIC LIFE.

7TH SACRED MONTH.

TISHRI. SEPTEMBER-OCTOBER.

EVENTS, ETC.

Tishri	1, Th.	Sept.	29 A.D. 29.	Galilean	Mission
"	2, F.	"	30 "	Circuits continued.	
"	3, Sat.	Oct.	1 "		"
"	4, Sun.	"	2 "		"
"	5, M.	"	3 "		"
"	6, Tu.	"	4 "		"
"	7, W.	"	5 "		"
"	8, Th.	"	6 "		"
"	9, F.	"	7 "		"
"	10, Sat.	"	8 "		"
"	11, Sun.	"	9 "		"
"	12, M.	"	10 "		"
"	13, Tu.	"	11 "		"
"	14, W.	"	12 "		"
"	15, Th.	"	13 "		"
"	16, F.	"	14 "		"
"	17, Sat.	"	15 "		"
"	18, Sun.	"	16 "		"
"	19, M.	"	17 "		"
"	20, Tu.	"	18 "		"
"	21, W.	"	19 "		"
"	22, Th.	"	20 "		"
"	23, F.	"	21 "		"
"	24, Sat.	"	22 "		"
"	25, Sun.	"	23 "		"
"	26, M.	"	24 "		"
"	27, Tu.	"	25 "		"
"	28, W.	"	26 "		"
"	29, Th.	"	27 "		"
"	30, F.	"	28 "		"

THE FIRST SACRED YEAR OF THE PUBLIC LIFE.

8TH SACRED MONTH.

HESVAN. OCTOBER-NOVEMBER.

				EVENTS, ETC.
Hesvan	1, Sat.	Oct. 29	A.D. 29.	Galilean Mission
"	2, Sun.	,"	30	Circuits continued.
"	3, M.	,"	31	,
"	4, Tu.	Nov.	1	,
"	5, W.	,"	2	,
"	6, Th.	,"	3	,
"	7, F.	,"	4	,
"	8, Sat.	,"	5	,
"	9, Sun.	,"	6	,
"	10, M.	,"	7	,
"	11, Tu.	,"	8	,
"	12, W.	,"	9	,
"	13, Th.	,"	10	,
"	14, F.	,"	11	,
"	15, Sat.	,"	12	,
"	16, Sun.	,"	13	,
"	17, M.	,"	14	,
"	18, Tu.	,"	15	,
"	19, W.	,"	16	,
"	20, Th.	,"	17	,
"	21, F.	,"	18	,
"	22, Sat.	,"	19	,
"	23, Sun.	,"	20	,
"	24, M.	,"	21	,
"	25, Tu.	,"	22	,
"	26, W.	,"	23	,
"	27, Th.	,"	24	,
"	28, F.	,"	25	,
"	29, Sat.	,"	26	,

THE FIRST SACRED YEAR OF THE PUBLIC LIFE.

9TH SACRED MONTH.

CHISLEU. NOVEMBER-DECEMBER.

EVENTS, ETC.

Chisleu	1, Sun.	Nov.	27	A.D. 29.	Galilean Mission Circuits continued.
,	2, M.	"	28	"	
,	3, Tu.	"	29	"	"
,	4, W.	"	30	"	"
,	5, Th.	Dec.	1	"	"
,	6, F.	"	2	"	"
,	7, Sat.	"	3	"	"
,	8, Sun.	"	4	"	"
,	9, M.	"	5	"	"
,	10, Tu.	"	6	"	"
,	11, W.	"	7	"	"
,	12, Th.	"	8	"	"
,	13, F.	"	9	"	"
,	14, Sat.	"	10	"	"
,	15, Sun.	"	11	"	"
,	16, M.	"	12	"	"
,	17, Tu.	"	13	"	"
,	18, W.	"	14	"	"
,	19, Th.	"	15	"	"
,	20, F.	"	16	"	"
,	21, Sat.	"	17	"	"
,	22, Sun.	"	18	"	"
,	23, M.	"	19	"	"
,	24, Tu.	"	20	"	"
,	25, W.	"	21	"	"
,	26, Th.	"	22	"	"
,	27, F.	"	23	"	"
,	28, Sat.	"	24	"	"
,	29, Sun.	"	25	"	"
,	30, M.	"	26	"	"

THE FIRST SACRED YEAR OF THE PUBLIC LIFE.

10TH SACRED MONTH.

TEBETH. DECEMBER-JANUARY.

EVENTS, ETC.

Tebeth	1, Tu.	Dec.	27	A.D. 29.	Galilean Mission Circuits continued.
"	2, W.	"	28	"	"
"	3, Th.	"	29	"	"
"	4, F.	"	30	"	"
"	5, Sat.	"	31	"	"
"	6, Sun.	Jan.	1	A.D. 30.	"
"	7, M.	"	2	"	"
"	8, Tu.	"	3	"	"
"	9, W.	"	4	"	"
"	10, Th.	"	5	"	"
"	11, F.	"	6	"	"
"	12, Sat.	"	7	"	"
"	13, Sun.	"	8	"	"
"	14, M.	"	9	"	"
"	15, Tu.	"	10	"	"
"	16, W.	"	11	"	"
"	17, Th.	"	12	"	"
"	18, F.	"	13	"	"
"	19, Sat.	"	14	"	"
"	20, Sun.	"	15	"	"
"	21, M.	"	16	"	"
"	22, Tu.	"	17	"	"
"	23, W.	"	18	"	"
"	24, Th.	"	19	"	"
"	25, F.	"	20	"	"
"	26, Sat.	"	21	"	"
"	27, Sun.	"	22	"	"
"	28, M.	"	23	"	"
"	29, Tu.	"	24	"	"

THE FIRST SACRED YEAR OF THE PUBLIC LIFE.

11TH SACRED MONTH.

SEBAT. JANUARY-FEBRUARY.

EVENTS, ETC.

Sebat	1, W.	Jan.	25	A.D. 30.	Galilean Mission Circuits continued.
"	2, Th.	"	26	"	"
"	3, F.	"	27	"	"
"	4, Sat.	"	28	"	"
"	5, Sun.	"	29	"	"
"	6, M.	"	30	"	"
"	7, Tu.	"	31	"	"
"	8, W.	Feb.	1	"	"
"	9, Th.	"	2	"	"
"	10, F.	"	3	"	"
"	11, Sat.	"	4	"	"
"	12, Sun.	"	5	"	"
"	13, M.	"	6	"	"
"	14, Tu.	"	7	"	"
"	15, W.	"	8	"	"
"	16, Th.	"	9	"	"
"	17, F.	"	10	"	"
"	18, Sat.	"	11	"	"
"	19, Sun.	"	12	"	"
"	20, M.	"	13	"	"
"	21, Tu.	"	14	"	"
"	22, W.	"	15	"	"
"	23, Th.	"	16	"	"
"	24, F.	"	17	"	"
"	25, Sat.	"	18	"	"
"	26, Sun.	"	19	"	"
"	27, M.	"	20	"	"
"	28, Tu.	"	21	"	"
"	29, W.	"	22	"	"
"	30, Th.	"	23	"	"

THE FIRST SACRED YEAR OF THE PUBLIC LIFE.

12TH SACRED MONTH.

ADAR. FEBRUARY-MARCH.

EVENTS, ETC.

Adar	1, F.	Feb.	24	A.D. 30.	Galilean Mission Circuits continued.
"	2, Sat.	"	25	"	"
"	3, Sun.	"	26	"	"
"	4, M.	"	27	"	"
"	5, Tu.	"	28	"	"
"	6, W.	Mar.	1	"	"
"	7, Th.	"	2	"	"
"	8, F.	"	3	"	"
"	9, Sat.	"	4	"	"
"	10, Sun.	"	5	"	"
"	11, M.	"	6	"	"
"	12, Tu.	"	7	"	"
"	13, W.	"	8	"	"
"	14, Th.	"	9	"	"
"	15, F.	"	10	"	"
"	16, Sat.	"	11	"	"
"	17, Sun.	"	12	"	"
"	18, M.	"	13	"	"
"	19, Tu.	"	14	"	"
"	20, W.	"	15	"	"
"	21, Th.	"	16	"	"
"	22, F.	"	17	"	"
"	23, Sat.	"	18	"	"
"	24, Sun.	"	19	"	"
"	25, M.	"	20	"	"
"	26, Tu.	"	21	"	"
"	27, W.	"	22	"	"
"	28, Th.	"	23	"	"
"	29, F.	"	24	"	"

THE SECOND SACRED YEAR OF THE PUBLIC LIFE.

1ST SACRED MONTH.

NISAN. MARCH-APRIL.

					EVENTS, ETC.
Nisan	1, Sat.	Mar.	25	A.D. 30.	Galilean Mission Circuits continued.
"	2, Sun.	"	26	"	"
"	3, M.	"	27	"	"
"	4, Tu.	"	28	"	"
"	5, W.	"	29	"	"
"	6, Th.	"	30	"	"
"	7, F.	"	31	"	"
"	8, Sat.	Apr.	1	"	"
"	9, Sun.	"	2	"	"
"	10, M.	"	3	"	"
"	11, Tu.	"	4	"	"
"	12, W.	"	5	"	"
"	13, Th.	"	6	"	"
"	14, F.	"	7	"	"
"	{15, Sat.	"	8	"	
"	{2nd Passover (John vi. 4).				
"	16, Sun.	"	9	"	Outbreak of the
"	17, M.	"	10	"	Euchraistic per-
"	18, Tu.	"	11	"	secution. Jesus
"	19, W.	"	12	"	retires to the
"	20, Th.	"	13	"	heathen border of
"	21, F.	"	14	"	the Holy Land
"	22, Sat.	"	15	"	(Matt. xv. 21 ;
"	23, Sun.	"	16	"	Mark vii. 24).
"	24, M.	"	17	"	Those of the Dis-
"	25, Tu.	"	18	"	ciples who were
"	26, W.	"	19	"	faithful are being
"	27, Th.	"	20	"	trained.
"	28, F.	"	21	"	"
"	29, Sat.	"	22	"	"
"	30, Sun.	"	23	"	"

THE SECOND SACRED YEAR OF THE PUBLIC LIFE.

2ND SACRED MONTH.

IYAR. APRIL-MAY.

EVENTS, ETC.

Iyar	1, M.	Apr.	24 A.D. 30.	In the heathen border of the Holy Land.
„	2, Tu.	„	25	„
„	3, W.	„	26	„
„	4, Th.	„	27	„
„	5, F.	„	28	„
„	6, Sat.	„	29	„
„	7, Sun.	„	30	„
„	8, M.	May	1	„
„	9, Tu.	„	2	„
„	10, W.	„	3	„
„	11, Th.	„	4	„
„	12, F.	„	5	„
„	13, Sat.	„	6	„
„	14, Sun.	„	7	„
„	15, M.	„	8	„
„	16, Tu.	„	9	„
„	17, W.	„	10	„
„	18, Th.	„	11	„
„	19, F.	„	12	„
„	20, Sat.	„	13	„
„	21, Sun.	„	14	„
„	22, M.	„	15	„
„	23, Tu.	„	16	„
„	24, W.	„	17	„
„	25, Th.	„	18	„
„	26, F.	„	19	„
„	27, Sat.	„	20	„
„	28, Sun.	„	21	„
„	29, M.	„	22	„

THE SECOND SACRED YEAR OF THE PUBLIC LIFE.

3RD SACRED MONTH.

SIVAN. MAY-JUNE.

EVENTS, ETC.

Sivan	1, Tu.	May 23 A.D. 30.	Jesus returns from
"	2, W.	" 24 "	the heathen bor-
"	3, Th.	" 25 "	der to N.E. angle
"	4, F.	" 26 "	of Sea of Galilee:
"	5, Sat.	" 27 "	(Matt. xv. 29).
"	6, Sun.	" 28 "	Down S. through
"	7, M.	" 29 "	Decapolis (Mark
"	8, Tu.	" 30 "	vii. 31). Back to
"	9, W.	" 31 "	same N.E. angle.
"	10, Th.	June 1 "	Jesus evidently
"	11, F.	" 2 "	avoids Galilee W.
"	12, Sat.	" 3 "	Neither Judea nor
"	13, Sun.	" 4 "	Galilee proper was
"	14, M.	" 5 "	safe at this time..
"	15, Tu.	" 6 "	"
"	16, W.	" 7 "	"
"	17, Th.	" 8 "	"
"	18, F.	" 9 "	"
"	19, Sat.	" 10 "	"
"	20, Sun.	" 11 "	"
"	21, M.	" 12 "	"
"	22, Tu.	" 13 "	"
"	23, W.	" 14 "	"
"	24, Th.	" 15 "	"
"	25, F.	" 16 "	"
"	26, Sat.	" 17 "	"
"	27, Sun.	" 18 "	"
"	28, M.	" 19 "	"
"	29, Tu.	" 20 "	"
"	30, W.	" 21 "	"

THE SECOND SACRED YEAR OF THE PUBLIC LIFE.

4TH SACRED MONTH.

TAMUZ. JUNE-JULY.

EVENTS, ETC.

Tamuz	1, Th.	June 22	A.D. 30.	Jesus still avoiding Galilee W., etc.
"	2, F.	"	23	"
"	3, Sat.	"	24	"
"	4, Sun.	"	25	"
"	5, M.	"	26	"
"	6, Tu.	"	27	"
"	7, W.	"	28	"
"	8, Th.	"	29	"
"	9, F.	"	30	"
"	10, Sat.	July 1	"	"
"	11, Sun.	"	2	"
"	12, M.	"	3	" Long "walk"
"	13, Tu.	"	4	through Upper
"	14, W.	"	5	Galilee (John
"	15, Th.	"	6	vii. 1). As far
"	16, F.	"	7	N. as Hermon
"	17, Sat.	"	8	(Matt. xvi.).
"	18, Sun.	"	9	The spiritual for-
"	19, M.	"	10	mation of the
"	20, Tu.	"	11	Disciples accom-
"	21, W.	"	12	panying Jesus
"	22, Th.	"	13	proceeds.
"	23, F.	"	14	"
"	24, Sat.	"	15	"
"	25, Sun.	"	16	"
"	26, M.	"	17	"
"	27, Tu.	"	18	"
"	28, W.	"	19	"
"	29, Th.	"	20	"

THE SECOND SACRED YEAR OF THE PUBLIC LIFE.

5TH SACRED MONTH.

AB. JULY-AUGUST.

EVENTS, ETC.

Ab	1, F.	July 21	A.D. 30.	In Upper Galilee.
"	2, Sat.	"	22	"
"	3, Sun.	"	23	"
"	4, M.	"	24	"
"	5, Tu.	"	25	"
"	6, W.	"	26	"
"	7, Th.	"	27	"
"	8, F.	"	28	"
"	9, Sat.	"	29	"
"	10, Sun.	"	30	"
"	11, M.	"	31	"
"	12, Tu.	Aug.	1	"
"	13, W.	"	2	"
"	14, Th.	"	3	"
"	15, F.	"	4	"
"	16, Sat.	"	5	"
"	{17, Sun.	"	6	"
"		{Transfiguration. ¹		
"	18, M.	"	7	"
"	19, Tu.	"	8	"
"	20, W.	"	9	"
"	21, Th.	"	10	"
"	22, F.	"	11	"
"	23, Sat.	"	12	"
"	24, Sun.	"	13	"
"	25, M.	"	14	"
"	26, Tu.	"	15	"
"	27, W.	"	16	"
"	28, Th.	"	17	"
"	29, F.	"	18	"
"	30, Sat.	"	19	"

In Upper Galilee.

¹ Old tradition. See Wandalbertus, *Metrical Martyrology* (ninth century). The full text is given in *Spicileg. Vett. Aliquot Script.* Paris, 1723. The Transfiguration, one of the twelve great feasts of the Greeks,

THE SECOND SACRED YEAR OF THE PUBLIC LIFE.

6TH SACRED MONTH.

ELUL. AUGUST-SEPTEMBER.

EVENTS, ETC.

Elul	1, Sun.	Aug.	20	A.D. 30.	In Upper Galilee.
"	2, M.	"	21	"	"
"	3, Tu.	"	22	"	"
"	4, W.	"	23	"	"
"	5, Th.	"	24	"	"
"	6, F.	"	25	"	"
"	7, Sat.	"	26	"	"
"	8, Sun.	"	27	"	"
"	9, M.	"	28	"	"
"	10, Tu.	"	29	"	"
"	11, W.	"	30	"	"
"	12, Th.	"	31	"	"
"	13, F.	Sept.	1	"	"
"	14, Sat.	"	2	"	1st great prophecy of the End (Matt. xvi. 21, Mark viii. 31, Luke ix. 22, 44).
"	15, Sun.	"	3	"	
"	16, M.	"	4	"	
"	17, Tu.	"	5	"	
"	18, W.	"	6	"	
"	19, Th.	"	7	"	In Upper Galilee.
"	20, F.	"	8	"	
"	21, Sat.	"	9	"	
"	22, Sun.	"	10	"	
"	23, M.	"	11	"	
"	24, Tu.	"	12	"	
"	25, W.	"	13	"	
"	26, Th.	"	14	"	
"	27, F.	"	15	"	
"	28, Sat.	"	16	"	
"	29, Sun.	"	17	"	

was kept in Spain in the ninth century (Batiffol, *Hist. Breviary*, Eng. tr., p. 180), and extended to the universal Church in 1457. The above date of the Transfiguration is an immemorial tradition of the Church of Syria. See Etheridge, *Syrian Churches*, p. 114.

THE SECOND SACRED YEAR OF THE PUBLIC LIFE.

7TH SACRED MONTH.

TISHRI. SEPTEMBER-OCTOBER.

				EVENTS, ETC.
Tishri	1, M.	Sept. 18 A.D. 30.	In Upper Galilee.	
"	2, Tu.	" 19	"	
"	3, W.	" 20	"	Jesus turns S. to- wards Jerusalem
"	4, Th.	" 21	"	for Tabernacles
"	5, F.	" 22	"	(Luke ix. 51. Cf.
"	6, Sat.	" 23	"	Matt. xvi. 21,
"	7, Sun.	" 24	"	Mark viii. 31,
"	8, M.	" 25	"	Luke ix. 22).
"	9, Tu.	" 26	"	Jesus moving S.
"	10, W.	" 27	"	Galilee proper, now safe.
"	11, Th.	" 28	"	Jesus at Caphar- naum, the base
"	12, F.	" 29	"	of Peræan Mis- sion. The 70
"	13, Sat.	" 30	"	rally round Him
"	14, Sun.	Oct. 1	"	(Matt. xvii. 22. ¹
"	{ 15, M.	" 2	"	Cf. Mark ix. 29,
"	{ Tabernacles (John vii.).			32).
"	16, Tu.	" 3	"	2nd great prophecy
"	17, W.	" 4	"	of End (Matt.
"	18, Th.	" 5	"	xvii. 22, Mark ix.
"	19, F.	" 6	"	30).
"	20, Sat.	" 7	"	The 70 go to Peræa,
"	21, Sun.	" 8	"	Jesus to Jerusa- lem for Taber-
"	22, M.	" 9	"	nacles.
"	23, Tu.	" 10	"	"
"	24, W.	" 11	"	"
"	25, Th.	" 12	"	"
"	26, F.	" 13	"	"
"	27, Sat.	" 14	"	"
"	28, Sun.	" 15	"	"
"	29, M.	" 16	"	"
"	30, Tu.	" 17	"	"

¹ The marginal reading in R. V. seems the better. συστρεφομένων is probably the word.

THE SECOND SACRED YEAR OF THE PUBLIC LIFE.

8TH SACRED MONTH.

HESVAN. OCTOBER-NOVEMBER.

EVENTS, ETC.

Hesvan	1, W.	Oct.	18 A.D.	30.	Jesus returning N. to join the 70, and to con- duct the Peræan Mission (Mark x. 1).
"	2, Th.	"	19	"	Peræan Mission
"	3, F.	"	20	"	Circuits (Luke x. 17 to xiii. inclusive).
"	4, Sat.	"	21	"	
"	5, Sun.	"	22	"	
"	6, M.	"	23	"	
"	7, Tu.	"	24	"	
"	8, W.	"	25	"	
"	9, Th.	"	26	"	
"	10, F.	"	27	"	"
"	11, Sat.	"	28	"	"
"	12, Sun.	"	29	"	"
"	13, M.	"	30	"	"
"	14, Tu.	"	31	"	"
"	15, W.	Nov.	1	"	"
"	16, Th.	"	2	"	"
"	17, F.	"	3	"	"
"	18, Sat.	"	4	"	"
"	19, Sun.	"	5	"	"
"	20, M.	"	6	"	"
"	21, Tu.	"	7	"	"
"	22, W.	"	8	"	"
"	23, Th.	"	9	"	"
"	24, F.	"	10	"	"
"	25, Sat.	"	11	"	"
"	26, Sun.	"	12	"	"
"	27, M.	"	13	"	"
"	28, Tu.	"	14	"	"
"	29, W.	"	15	"	"

THE SECOND SACRED YEAR OF THE PUBLIC LIFE.

9TH SACRED MONTH.

CHISLEU. NOVEMBER-DECEMBER.

LEGAL RECKONING.

(Not observed in Jewish practice.)

EVENTS, ETC.

Chisleu 1, Th. Nov. 16 A.D. 30.

„	2, F.	„	17	„
„	3, Sat.	„	18	„
„	4, Sun.	„	19	„
„	5, M.	„	20	„
„	6, Tu.	„	21	„
„	7, W.	„	22	„
„	8, Th.	„	23	„
„	9, F.	„	24	„
„	10, Sat.	„	25	„
„	11, Sun.	„	26	„
„	12, M.	„	27	„
„	13, Tu.	„	28	„
„	14, W.	„	29	„
„	15, Th.	„	30	„
„	16, F.	Dec.	1	„
„	17, Sat.	„	2	„
„	18, Sun.	„	3	„
„	19, M.	„	4	„
„	20, Tu.	„	5	„
„	21, W.	„	6	„
„	22, Th.	„	7	„
„	23, F.	„	8	„
„	24, Sat.	„	9	„
„	25, Sun.	„	10	„
„	<i>(Dedication (Legal). Not observed.</i>			
„	26, M.	„	11	„
„	27, Tu.	„	12	„
„	28, W.	„	13	„
„	29, Th.	„	14	„
„	30, F.	„	15	„

THE SECOND SACRED YEAR OF THE PUBLIC LIFE.

9TH SACRED MONTH.

CHISLEU. NOVEMBER-DECEMBER.

POPULAR RECKONING.

EVENTS, ETC.

(To prevent the next Passover from falling on a *Friday*.)

Hesvan 30, Th. Nov. 16 A.D. 30.

(Serving as New Moon to Chisleu.)

Chisleu 1, F. Nov. 17 A.D. 30.

(Duplicate New Moon.)

„	2, Sat.	Nov. 18	„	Peræan Mission
„	3, Sun.	„ 19	„	Circuits continued.
„	4, M.	„ 20	„	„
„	5, Tu.	„ 21	„	„
„	6, W.	„ 22	„	„
„	7, Th.	„ 23	„	„
„	8, F.	„ 24	„	„
„	9, Sat.	„ 25	„	„
„	10, Sun.	„ 26	„	„
„	11, M.	„ 27	„	„
„	12, Tu.	„ 28	„	Jesus approaching
„	13, W.	„ 29	„	Jerusalem <i>via</i>
„	14, Th.	„ 30	„	E. of Jordan,
„	15, F.	Dec. 1	„	for Dedication.
„	16, Sat.	„ 2	„	
„	17, Sun.	„ 3	„	
„	18, M.	„ 4	„	
„	19, Tu.	„ 5	„	
„	20, W.	„ 6	„	
„	21, Th.	„ 7	„	
„	22, F.	„ 8	„	Jesus nearing
„	23, Sat.	„ 9	„	Jerusalem.
„	{ "The third day I end"			
„	(Luke xiii. 32). ¹			
„	24, Sun.	„ 10	„	
„	{ 25, M.		„ 11	„
„	Dedication (John x. 22).			
„	26, Tu.	„ 12	„	In Jerusalem.
„	27, W.	„ 13	„	„
„	28, Th.	„ 14	„	„
„	29, F.	„ 15	„	„

¹τελειοῦμαι, "I am perfected," R. V. Perhaps the most grotesque translation in the whole of the Revised Version. The Vulgate is misleading.

THE SECOND SACRED YEAR OF THE PUBLIC LIFE.

10TH SACRED MONTH.

TEBETH. DECEMBER-JANUARY.

LEGAL RECKONING.

EVENTS, ETC.

Tebeth 1, Sat. Dec. 16 A.D. 30.

„	2, Sun.	„	17	„
„	3, M.	„	18	„
„	4, Tu.	„	19	„
„	5, W.	„	20	„
„	6, Th.	„	21	„
„	7, F.	„	22	„
„	8, Sat.	„	23	„
„	9, Sun.	„	24	„
„	10, M.	„	25	„
„	11, Tu.	„	26	„
„	12, W.	„	27	„
„	13, Th.	„	28	„
„	14, F.	„	29	„
„	15, Sat.	„	30	„
„	16, Sun.	„	31	„
„	17, M.	Jan.	1 A.D. 31.	
„	18, Tu.	„	2	„
„	19, W.	„	3	„
„	20, Th.	„	4	„
„	21, F.	„	5	„
„	22, Sat.	„	6	„
„	23, Sun.	„	7	„
„	24, M.	„	8	„
„	25, Tu.	„	9	„
„	26, W.	„	10	„
„	27, Th.	„	11	„
„	28, F.	„	12	„
„	29, Sat.	„	13	„

THE SECOND SACRED YEAR OF THE PUBLIC LIFE.

10TH SACRED MONTH.

TEBETH. DECEMBER-JANUARY.

POPULAR RECKONING.

EVENTS, ETC.

Chisleu 30, Sat. Dec. 16 A.D. 30.

(Serving as N. M. to Tebeth.)

Tebeth 1, Sun. Dec. 17 A.D. 30.

(Duplicate N. M.)

„	2, M.	Dec. 18	„	
„	3, Tu.	„	19	„
„	4, W.	„	20	„
„	5, Th.	„	21	„
„	6, F.	„	22	„
„	7, Sat.	„	23	„
„	8, Sun.	„	24	„
„	9, M.	„	25	„
„	10, Tu.	„	26	„
„	11, W.	„	27	„
„	12, Th.	„	28	„
„	13, F.	„	29	„
„	14, Sat.	„	30	„
„	15, Sun.	„	31	„
„	16, M.	Jan. 1 A.D. 31.		„
„	17, Tu.	„	2	„
„	18, W.	„	3	„
„	19, Th.	„	4	„
„	20, F.	„	5	„
„	21, Sat.	„	6	„
„	22, Sun.	„	7	„
„	23, M.	„	8	„
„	24, Tu.	„	9	„
„	25, W.	„	10	„
„	26, Th.	„	11	„
„	27, F.	„	12	„
„	28, Sat.	„	13	„

¹The same departure from Jerusalem is almost implied in Luke xiii. 34. Our Lord's back was turned on the city as He spoke the words of farewell. He does not address her as one looking or coming towards her. The second person in the verbs of the Vulgate is wrong.

THE SECOND SACRED YEAR OF THE PUBLIC LIFE.

11TH SACRED MONTH.

SEBAT. JANUARY-FEBRUARY.

LEGAL RECKONING.

EVENTS, ETC.

Sebat	1, Sun.	Jan. 14	A.D. 31.	
"	2, M.	"	15	"
"	3, Tu.	"	16	"
"	4, W.	"	17	"
"	5, Th.	"	18	"
"	6, F.	"	19	"
"	7, Sat.	"	20	"
"	8, Sun.	"	21	"
"	9, M.	"	22	"
"	10, Tu.	"	23	"
"	11, W.	"	24	"
"	12, Th.	"	25	"
"	13, F.	"	26	"
"	14, Sat.	"	27	"
"	15, Sun.	"	28	"
"	16, M.	"	29	"
"	17, Tu.	"	30	"
"	18, W.	"	31	"
"	19, Th.	Feb.	1	"
"	20, F.	"	2	"
"	21, Sat.	"	3	"
"	22, Sun.	"	4	"
"	23, M.	"	5	"
"	24, Tu.	"	6	"
"	25, W.	"	7	"
"	26, Th.	"	8	"
"	27, F.	"	9	"
"	28, Sat.	"	10	"
"	29, Sun.	"	11	"
"	30, M.	"	12	"

THE SECOND SACRED YEAR OF THE PUBLIC LIFE.

11TH SACRED MONTH.

SEBAT. JANUARY-FEBRUARY.

POPULAR RECKONING.

EVENTS, ETC.

Tebeth 29, Sun. Jan. 14 A.D. 31.

(Serving as N. M. to Sebat.)

Sebat 1, M. Jan. 15 A.D. 31.

(Duplicate N. M.)

„	2, Tu.	Jan. 16	„	In trans - Jordan
„	3, W.	17	„	Bethany, etc.
„	4, Th.	18	„	„
„	5, F.	19	„	„
„	6, Sat.	20	„	„
„	7, Sun.	21	„	„
„	8, M.	22	„	„
„	9, Tu.	23	„	„
„	10, W.	24	„	„
„	11, Th.	25	„	„
„	12, F.	26	„	„
„	13, Sat.	27	„	„
„	14, Sun.	28	„	„
„	15, M.	29	„	„
„	16, Tu.	30	„	„
„	17, W.	31	„	„
„	18, Th.	Feb. 1	„	„
„	19, F.	2	„	„
„	20, Sat.	3	„	Jesus passes from
„	21, Sun.	4	„	trans - Jordan
„	22, M.	5	„	Bethany to cis-
„	23, Tu.	6	„	Jordan Bethany,
„	24, W.	7	„	to raise Lazarus
„	25, Th.	8	„	(John xi. 15).
„	26, F.	9	„	Hasty flight to
„	27, Sat.	10	„	Ephraim, base of
„	28, Sun.	11	„	final circuit
„	29, M.	12	„	(John xi. 54).

THE SECOND SACRED YEAR OF THE PUBLIC LIFE.

12TH SACRED MONTH.

ADAR. FEBRUARY-MARCH.

	LEGAL RECKONING.	EVENTS, ETC.
Adar	1, Tu. Feb. 13 A.D. 31.	
"	2, W. " 14 "	
"	3, Th. " 15 "	
"	4, F. " 16 "	
"	5, Sat. " 17 "	
"	6, Sun. " 18 "	
"	7, M. " 19 "	
"	8, Tu. " 20 "	
"	9, W. " 21 "	
"	10, Th. " 22 "	
"	11, F. " 23 "	
"	12, Sat. " 24 "	
"	13, Sun. " 25 "	
"	14, M. " 26 "	
"	15, Tu. " 27 "	
"	16, W. " 28 "	
"	17, Th. Mar. 1 "	
"	18, F. " 2 "	
"	19, Sat. " 3 "	
"	20, Sun. " 4 "	
"	21, M. " 5 "	
"	22, Tu. " 6 "	
"	23, W. " 7 "	
"	24, Th. " 8 "	
"	25, F. " 9 "	
"	26, Sat. " 10 "	
"	27, Sun. " 11 "	
"	28, M. " 12 "	
"	29, Tu. " 13 "	
"	30, W. " 14 "	

THE SECOND SACRED YEAR OF THE PUBLIC LIFE.

12TH SACRED MONTH.

ADAR. FEBRUARY-MARCH.

POPULAR RECKONING.

EVENTS, ETC.

Sebat 30, Tu. Feb. 13 A.D. 31.

(Serving as N. M. to Adar.)

Adar 1, W. Feb. 14 A.D. 31.

(Duplicate N. M.)

„	2, Th.	Feb. 15	,	Final Circuit
„	3, F.	„ 16	,	through Peræa,
„	4, Sat.	„ 17	,	Galilee and Sa-
„	5, Sun.	„ 18	,	maria (Luke xiv.
„	6, M.	„ 19	,	—xix. 28).
„	7, Tu.	„ 20	,	„
„	8, W.	„ 21	,	„
„	9, Th.	„ 22	,	„
„	10, F.	„ 23	,	„
„	11, Sat.	„ 24	,	„
„	12, Sun.	„ 25	,	„
„	13, M.	„ 26	,	„
„	14, Tu.	„ 27	,	„
„	15, W.	„ 28	,	„
„	16, Th.	Mar. 1	,	„
„	17, F.	„ 2	,	„
„	18, Sat.	„ 3	,	„
„	19, Sun.	„ 4	,	„
„	20, M.	„ 5	,	„
„	21, Tu.	„ 6	,	„
„	22, W.	„ 7	,	„
„	23, Th.	„ 8	,	„
„	24, F.	„ 9	,	„
„	25, Sat.	„ 10	,	„
„	26, Sun.	„ 11	,	„
„	27, M.	„ 12	,	„
„	28, Tu.	„ 13	,	„
„	29, W.	„ 14	,	„

THE SECOND SACRED YEAR OF THE PUBLIC LIFE.

13TH SACRED MONTH (Intercalary).

VEADAR. MARCH-APRIL.

LEGAL RECKONING.

EVENTS, ETC.

Veadar	1, Th.	Mar.	15 A.D.	31.
"	2, F.	,"	16	"
"	3, Sat.	,"	17	"
"	4, Sun.	,"	18	"
"	5, M.	,"	19	"
"	6, Tu.	,"	20	"
"	7, W.	,"	21	"
"	8, Th.	,"	22	"
"	9, F.	,"	23	"
"	10, Sat.	,"	24	"
"	11, Sun.	,"	25	"
"	12, M.	,"	26	"
"	13, Tu.	,"	27	"
"	14, W.	,"	28	"
"	15, Th.	,"	29	"
"	16, F.	,"	30	"
"	17, Sat.	,"	31	"
"	18, Sun.	Apr.	1	"
"	19, M.	,"	2	"
"	20, Tu.	,"	3	"
"	21, W.	,"	4	"
"	22, Th.	,"	5	"
"	23, F.	,"	6	"
"	24, Sat.	,"	7	"
"	25, Sun.	,"	8	"
"	26, M.	,"	9	"
"	27, Tu.	,"	10	"
"	28, W.	,"	11	"
"	29, Th.	,"	12	"

THE SECOND SACRED YEAR OF THE PUBLIC LIFE.

13TH SACRED MONTH (Intercalary).

VEADAR. MARCH-APRIL.

POPULAR RECKONING.

EVENTS, ETC.

Adar 30, Th. Mar. 15 A.D. 31.

(Serving as N. M. to Veadar.)

Veadar 1, F. Mar. 16 A.D. 31.

(Duplicate N. M.)

„	2, Sat.	Mar. 17	,		Final Circuit con-
„	3, Sun.	„ 18	„		tinued.
„	4, M.	„ 19	„		„
„	5, Tu.	„ 20	„		„
„	6, W.	„ 21	„		„
„	7, Th.	„ 22	„		„
„	8, F.	„ 23	„		„
„	9, Sat.	„ 24	„		„
„	10, Sun.	„ 25	„		„
„	11, M.	„ 26	„		„
„	12, Tu.	„ 27	„		„
„	13, W.	„ 28	„		„
„	14, Th.	„ 29	„		„
„	15, F.	„ 30	„		„
„	16, Sat.	„ 31	„		„
„	17, Sun. Apr.	1	„		„
„	18, M.	„ 2	„		„
„	19, Tu.	„ 3	„		„
„	20, W.	„ 4	„		„
„	21, Th.	„ 5	„		„
„	22, F.	„ 6	„		„
„	23, Sat.	„ 7	„		„
„	24, Sun.	„ 8	„	3rd great pro-	
„	25, M.	„ 9	„	phecy of the	
„	26, Tu.	„ 10	„	End (Matt. xx.	
„	27, W.	„ 11	„	18, Mark x. 33,	
„	28, Th.	„ 12	„	Luke xviii. 31).	

THE THIRD SACRED YEAR OF THE PUBLIC LIFE.

1ST SACRED MONTH.
NISAN. APRIL-MAY.

	LEGAL RECKONING.	EVENTS, ETC.
Nisan	1, F. Apr. 13 A.D. 31.	
"	2, Sat. " 14 "	
"	3, Sun. " 15 "	
"	4, M. " 16 "	Final Circuit closing.
"	5, Tu. " 17 "	
"	6, W. " 18 "	
"	7, Th. " 19 "	
"	8, F. " 20 "	<i>Jesus enters Bethany to sup with Lazarus.</i>
"	9, Sat. Apr. 21 A.D. 31.	
"	10, Sun. Apr. 22 A.D. 31.	<i>Last Sabbath with His Friends.</i>
"	11, M. Apr. 23 "	
"	12, Tu. Apr. 24 "	<i>Teaching in Temple.</i>
"	13, W. Apr. 25 "	<i>Teaching in Temple.</i>
"	14, Th. Apr. 26 "	<i>On Mount of Olives.</i>
"	15, F. Apr. 27 "	<i>Last Supper.</i>
"	16, Sat. Apr. 28 A.D. 31.	<i>3rd Passover (Legal, Synoptic). Crucifixion.</i>
"	17, Sun. Apr. 29 "	<i>In the Sepulchre.</i>
"	18, M. Apr. 30 A.D. 31.	<i>Easter Sunday. Resurrection. His Risen Life..</i>
"	19, Tu. May 1 "	"
"	20, W. " 2 "	"
"	21, Th. " 3 "	"
"	22, F. " 4 "	"
"	23, Sat. " 5 "	"
"	24, Sun. " 6 "	"
"	25, M. " 7 "	"
"	26, Tu. " 8 "	"
"	27, W. " 9 "	"
"	28, Th. " 10 "	"
"	29, F. " 11 "	"
"	30, Sat. " 12 "	"

THE THIRD SACRED YEAR OF THE PUBLIC LIFE.

1ST SACRED MONTH.
NISAN. APRIL-MAY.

	POPULAR RECKONING.	EVENTS, ETC.
Veadar 29, F.	Apr. 13 A.D. 31.	
	(Serving as N. M. to Nisan.)	
Nisan	1, Sat. Apr. 14 A.D. 31. (Duplicate N. M.)	
"	2, Sun. Apr. 15 A.D. 31.	
"	3, M. " 16 "	Final Circuit closing.
"	4, Tu. " 17 "	
"	5, W. " 18 "	
"	6, Th. " 19 "	
"	{ 7, F. " 20 "	
"	{ Jesus enters Bethany to sup with Lazarus.	
"	{ 8, Sat. Apr. 21 A.D. 31.	
"	{ Last Sabbath with His Friends.	
"	{ 9, Sun. Apr. 22 A.D. 31.	
"	{ Palm Sunday.	
"	{ 10, M. Apr. 23 "	
"	{ Teaching in Temple.	
"	{ 11, Tu. Apr. 24 "	
"	{ Teaching in Temple.	
"	{ 12, W. Apr. 25 "	
"	{ On Mount of Olives.	
"	{ 13, Th. Apr. 26 "	
"	{ Last Supper.	
"	{ 14, F. Apr. 27 "	
"	{ Passover-eve of Transferred Passover. Crucifixion.	
"	{ 15, Sat. Apr. 28 A.D. 31.	
"	{ 3rd Passover (Popular, Johannine). In the Sepulchre.	
"	{ 16, Sun. Apr. 29 A.D. 31.	
"	{ Easter Sunday. ¹ Resurrection.	
"	17, M. Apr. 30 A.D. 31. His Risen Life.	
"	18, Tu. May 1 "	"
"	19, W. " 2 "	"
"	20, Th. " 3 "	"
"	21, F. " 4 "	"
"	22, Sat. " 5 "	"
"	23, Sun. " 6 "	"
"	24, M. " 7 "	"
"	25, Tu. " 8 "	"
"	26, W. " 9 "	"
"	27, Th. " 10 "	"
"	28, F. " 11 "	"
"	29, Sat. " 12 "	"

¹ And the first of the 50 days of the Jewish Pentecost.

THE THIRD SACRED YEAR OF THE PUBLIC LIFE.
AFTER THE CRUCIFIXION.

2ND SACRED MONTH.

IYAR. MAY-JUNE.

POPULAR RECKONING.¹

EVENTS, ETC.

Nisan 30, Sun. May 13 A.D. 31.

(Serving as N. M. to Iyar.)

Iyar	1, M.	May 14 A.D. 31.	His Risen Life.	
"	2, Tu.	" 15	"	"
"	3, W.	" 16	"	"
"	4, Th.	" 17	"	"
"	5, F.	" 18	"	"
"	6, Sat.	" 19	"	"
"	7, Sun.	" 20	"	"
"	8, M.	" 21	"	"
"	9, Tu.	" 22	"	"
"	10, W.	" 23	"	"
"	11, Th.	" 24	"	"
"	12, F.	" 25	"	"
"	13, Sat.	" 26	"	"
"	14, Sun.	" 27	"	"
"	15, M.	" 28	"	"
"	16, Tu.	" 29	"	"
"	17, W.	" 30	"	"
"	18, Th.	" 31	"	"
"	19, F.	June 1	"	"
"	20, Sat.	" 2	"	"
"	21, Sun.	" 3	"	"
"	22, M.	" 4	"	"
"	23, Tu.	" 5	"	"
"	24, W.	" 6	"	"
"	{25, Th.	" 7	"	"
<i>Ascension Day.</i>				
"	26, F.	June 8	"	In Heaven.
"	27, Sat.	" 9	"	"
"	28, Sun.	" 10	"	"
"	29, M.	" 11	"	"

The Popular Reckoning may now stand alone, because the Legal one and its opposition to the popular style have ceased to have any practical significance. For the same reason the Duplicate New Moon of Iyar may be discarded. Of the two New Moon Days, Nisan 30th is the chief. See "Remarks," *supra*.

THE THIRD SACRED YEAR OF THE PUBLIC LIFE.
AFTER THE CRUCIFIXION.

3RD SACRED MONTH.

SIVAN. JUNE.

POPULAR RECKONING.

EVENTS, ETC.

Sivan 1, Tu. June 12 A.D. 31. In Heaven.

„	2, W.	„	13	„	„
„	3, Th.	„	14	„	„
„	4, F.	„	15	„	„
„	5, Sat.	„	16	„	„
„	6, Sun.	„	17	„	
	{ Whitsunday. Descent of the Holy Ghost on the Apostles. ¹				

¹ The Last Jewish and the First Christian Pentecost.

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